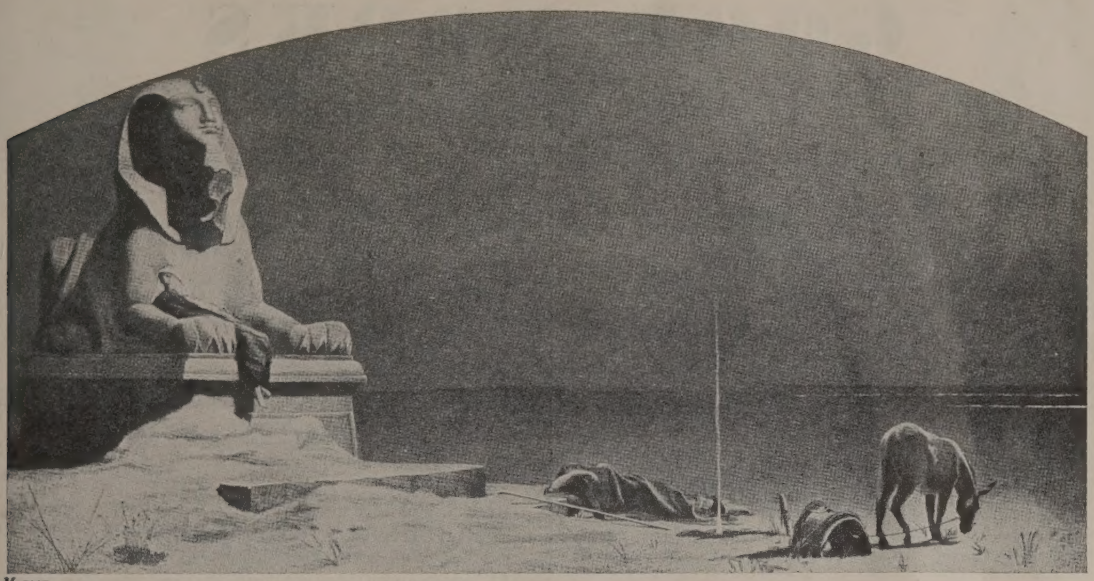

Merson

REPOSE IN EGYPT

# INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

*Official Publication of*

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

Hugh S. Magill, *General Secretary*

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| | Page |
|---|---|
| EDITORIAL | 5 |
| JESUS, LEADER OF MEN, *Walter E. Bundy* | 8 |
| WHAT IS AN EXPERIENCE CURRICULUM? *George A. Coe* | 9 |
| WHAT VALUES HAVE EXPERIENCES FOR RELIGIOUS EDUCATION? *Edna L. Acheson* | 10 |
| CAN UNIFORM LESSONS BE LIFE-CENTERED? *Earl F. Zeigler* | 12 |
| HOW AN EXPERIENCE CURRICULUM WORKS, *Wade Crawford Barclay* | 13 |
| ACTIVITY PROGRAMS IN RELIGIOUS EDUCATION, *Hughes Mearns* | 15 |
| INTERPRETING CHRISTMAS TO CHILDREN, *Mrs. Glenn G. Smallwood* | 17 |
| THE WORKERS' CONFERENCE | 18 |
| METHODS OF GREAT RELIGIOUS TEACHERS—ST. IGNATIUS LOYOLA, *Roland H. Bainton* | 19 |
| CHRISTMAS AND PEACE EDUCATION, *John Leslie Lobingier* | 21 |
| THE COUNTY YOUTH COUNCIL, *Roy A. Burkhart* | 23 |
| PEACE I GIVE UNTO YOU (A Christmas Play), *Dorothy Clarke Wilson* | 24 |
| SUGGESTIONS FOR BUILDING WORSHIP PROGRAMS | |
| PRIMARY DEPARTMENT | 26 |
| JUNIOR DEPARTMENT | 27 |
| INTERMEDIATE DEPARTMENT | 29 |
| SENIOR AND YOUNG PEOPLE'S DEPARTMENTS | 30 |
| CURRENT FILM ESTIMATES | 33 |
| WHAT'S HAPPENING IN RELIGIOUS EDUCATION | 34 |
| NEW BOOKS | 37 |

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# EDITORIAL

## *Your December Journal*

THIS issue of the *Journal* carries forward the series of special emphases that began three months ago. The October number set forth the aims of Christian education, and discussed what is involved in having any aims at all and how they are used. The November issue dealt with the laws of growth and something of their meaning for Christian leaders. This number takes a further step in asking what is meant by the much discussed "experience" program. Five articles by recognized leaders and an editorial discuss this subject.

The cover presents a Christmas picture with that fresh and living touch that Margaret W. Tarrant brings to every scene she handles. Dr. Bundy's article carries the reader through another and significant stage in the series in which he is interpreting Jesus as a leader of men. The various departments and other articles contain, it is hoped, a reasonable balance between seasonal Christmas material and those continuous features of a program of Christian education that go on without interruption from one season to another.

## *"Every Eye Is Different!"*

AN OCULIST made the above remark after a careful examination of what might have been to him just another pair of eyes. But they were not, for he said that he based all his work upon the principle that no eye was like any other eye, not even its own neighbor. There are some things that can be looked upon as the same for all eyes—their general shape and construction, the laws that govern their health and disease, the physics of light by which they operate well or poorly; these are the same for all the eyes in the world. But when it comes to examining this right eye of Mr. So-and-so, to studying how it works, and to devising the ways of correcting what may be wrong with it, there is no other eye like it, and it must be studied and given help on that basis.

All the little children in the world, all the teen-age boys in the world, are much alike. The laws of physical growth, the paths of intellectual development, the ways to moral and spiritual achievement—these are the same for all. All growing persons obey these same underlying rules that are embedded in human nature.

But when it comes to Bill, he is different. When we sense clearly what he has actually become, and what life already means to him, we discover how different he is. In fact, the more intimately we know him and the more we seek to give him guidance, the more certain we are that there is no one quite like him in all the world. When we see this we will not put all our trust, as we often are too prone to do, upon methods of mass education and group guidance, as important as we know these to be. We will enrich and round out these ways of work by a program of personal guidance as well. We will lift up to a new level of intimate personal helpfulness the motto of a generation ago, "Individual work for individuals."

William James once said that there was not much difference between persons, but that what there was, was very important. It is this difference upon which the Christian teacher and leader lays his hands and which he seeks to utilize in the name of the Kingdom of God.

## *"He Talks to Me About Tom"*

A SENTENCE in a recent popular novel goes straight to the heart of all education. The author did not intend to do so in writing the sentence, but he did.

A girl of fifteen is writing a letter home to her mother from a country town where she is visiting some relatives. She says much about "Uncle Nick," a middle-aged widower who spends time with his nephews and nieces. She tells her mother that when she gets home she is going to make another start at reading *The Mill on the Floss* with the plain implication that this time she is going to finish it. Evidently she has tried before but not completed the book. Then she gives the reason for this renewed determination in the words, "You always told me only that it was a great book. Uncle Nick talks to me about Tom and Maggie Tulliver."

There it is, the core of all true education.

One teacher merely told us about there being a sun and an earth and moon going around each other. But another took the old schoolroom stove and a large ball and an ink well and as he talked about them and began to carry the two of them around the other, he invested them with life and movement and made the universe carry on before our very eyes. The contagion of his own absorbed interest captured ours, and we learned.

One teacher told us that the Bible was a great book. But another talked to us about men who left the old home because they would be satisfied with only the one true God, of prophetic souls who risked their lives in kings' courts for the sake of justice, of One who lived a strangely alluring life among men, and of the unfinished tasks in which He is today enlisting co-workers.

One teacher told us that the church was a great institution. But another took us, by story and picture and printed page and in many cases by actual visits, into mountain schools, to city missions, to hospitals in Central Africa, to a thousand stirring things being done by the church to make a better world.

One teacher told us that India was a great country. But another talked to us about Gandhi and the cross-legged pacifist who challenged a mighty empire.

One teacher told us that the movement for world peace was a great movement. But another told us about the caravan of Christian young people that converged upon Chicago in June, 1932, to appear before the Republican and Democratic National Conventions to urge peace declarations upon the framers of party platforms.

Interesting talk is, of course, not the core of all Christian education, but the personal contagion that makes wholesome Christian living a winsome and so an inescapable thing, is.

## *We Grow Through What We Experience*

WE HEAR much these days of an experience curriculum. "Experience-centered" has become with some leaders in religious education almost a new shibboleth. "Life-centered" is often used to express the same point of view. The modern program in religious education does seek to give a major and often a central place to the experience of the pupil. That fact may as well be recognized at the outset. Whether any individual likes this approach or not, *it is here.*

The editors believe that this is a wholesome trend. They recognize that there are dangers, as well as possibilities, in this approach. For this reason they have provided in this issue a special consideration of this matter. Five articles deal with the subject.

First of all, the experience approach, so-called, is not something brand new. No matter how we define it, history affords us examples of it. When Nathan the prophet came before King David and convicted him mightily of his sin by using an unusually telling story, he was an experience teacher. Jesus spoke in parables, dealing with seed-sowing, lost money, stray sheep, dissipated sons, worn and rent clothing, and a pearl hidden in a field; he lifted these commonplace things into a new light and invested them with spiritual meanings; then he summoned men to the test of practicing these new ways of living in everyday life. He said to people, "Come and follow me, and I will make you to become . . ." He said, "If any man will *do* . . . he shall *know* . . ." which saying alone makes superfluous any claim that the principle "we learn to do by doing" is a new discovery. Jesus was the one great experience-centered teacher of all time. In his trail have followed the creative teachers and educators of the world. Comenius, Froebel, Pestalozzi, Montessori, Dewey, and our modern educators have attempted to lift education from dull routines, dead disciplines, and meaningless memorizings over into living reality. They have sought to endow it with the flesh and blood of daily living and the warm life of interest and activity. They have made it walk with men in the marketplace and the field. They have simply sought, even unconsciously, to give effect in all of life to the divinely wise words and methods of Him who saw sheep as more important than a formal observance of the Sabbath, who thought prayer to be more needful than profits in the temple's courts, and who said, "Go . . . teach them to observe all the things that I have commanded you." An experience curriculum is not new.

Again, the high moments in the history of the Christian church came when she drove her message deep into the experience of people, and her times of decay and formalism came when she failed to do so. The early spread of Christianity was an instance of her success. The alliance of the new religion with the temporal power of the Roman state was an instance of her failure. The successes and the failures of the monastic orders, the preservation and fostering of knowledge, the Protestant Reformation, the rise of vital Protestant sects that later became formal, the motives and forces in men that were gripped by the early revival movements, the tendency of any system of worship to begin with a vital experience in the lives of worshipers and then to persist until it becomes meaningless—all these reveal in rapid review the ways in which the Christian church and its message have risen in power when they took the experience of people into account and built upon it, and declined when they failed to do so. In its deeper and genuine meaning "the experience-centered approach" has always under-girded successful movements in the church.

Further, this approach or viewpoint in Christian education must not be identified with certain misunderstandings in regard to it.

For example, some people think that such a viewpoint is opposed to the use of the Bible in religious education. Such is not the case, as Dr. Barclay shows in his article in this issue. Others have thought of the experience curriculum as meaning merely an opposition to the use of Uniform Lessons. Dean Zeigler shows in another article that such a point of view is inadequate. Others seem to be carried away with the idea that if we could launch a campaign to have all the teachers in Sunday schools open their classes next Sunday by

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### "Peace on Earth"

GRACE NOLL CROWELL

*THE white winged heralders, at our Lord's birth*
*Showered their song of peace upon the earth;*
*But martial-minded men forgot the song;*
*Forgot the singers, and forgot the night*
*The New Age came to birth in Bethlehem*
*With all its radiant light.*

*That men should hallow war! The shame of it!*
*That greed, like some hot, scarlet fire lit,*
*Should leap unquenched—out to the world's far ends,*
*And Youth be tossed like faggots to that flame. . . !*
*Lord, Lord, at last, bewildered and distraught*
*We turn and call thy name.*

*A million hands in supplication lift,*
*Ready to take that far-night's offered gift:*
*"Never a war again, Lord, never again!"*
*A tired world beseeches thee for peace*
*Which someway we have lost, and the cry goes up:*
*"God, God, may all wars cease!"*

Tiffany Studios

ying, "Well, boys, what do you want to talk about to-ay?" we would have it. Others think that if one merely rows away a prescribed quarterly and starts in with aturday's football game, or the current price of hogs (de-ending upon the thought uppermost in the pupils' minds), n experience curriculum will thereby be under way. Such re inadequate conceptions of a total curriculum.

Still others seem to believe that a mere discussion of ndividual problems and interests necessarily constitutes n experience-centered program in its best sense. They orget that it is not enough for a group to discuss their roblems to make their program an experience program. he members may spend the whole period talking about football game or talking about their problem of getting nd spending an allowance from their parents without ne program being in any complete sense an experience urriculum. Although it deals with things that the pupils ave experienced, it does not deal with them in such a vay or as a part of such a process that any change or uidance takes place, and so is not an experience curricu-um in the best sense.

An experience curriculum does not nean that the past experience of other eople is to be ruled out, as is some imes supposed. There is no way of aying arbitrarily that a lesson on an Old Testament character cannot be xperience-centered, or that a discus-ion of some acute problem of the resent is inevitably experience-cen-ered. The distinctive quality that narks a genuine experience curricu-um does not lie in external things, uch as the content of that which is eing discussed, but elsewhere.

Finally, then, an experience-cen-ered program of Christian education s too big and vital a thing to be identified with any partic-lar manifestation of it. The idea is too old for this. It cuts oo deep for such a limitation. It reaches too far for any uch restriction. It reveals itself in too many and too varied ways for any one skill to encompass its full meaning.

An experience-centered program deals with the interests f growing persons. It touches motives. It moulds emo-ions. It even wrestles with the will. It handles a per-on's daily choices, his ways of spending his time, and is plans for his total life.

A pastor preaches a sermon that gathers up and drama-izes the experience of other persons of the past and of one's own day, captures and makes vivid the concrete ssues of the present, presses down upon his hearers a way of life that impels them to revise theirs, and builds is church program so as to afford channels for express-ng their renewed purpose. This ministry is an experi-ence curriculum. A group of laymen visit the mission fields and make a report that involves re-thinking the total nissionary enterprise and revising the church's program for reaching the world. Study of that report in pastors' studies and by mission boards and the decision as to what to do about it will form an experience curriculum for the church on a vast scale. A wriggly boy in the family pew misses the sermon and the hymns because he is un-happy and uncomfortable; the service of worship enlists no loyalty, or interest, or will on his part; he inwardly resolves that as soon as he is old enough to do so without raising too much of a family row, he will stay home and read his football yarns. That resolution and all that led up to it form his experience. A class of Tuxis boys made up of juniors and seniors in high school find that their class program and their individual problems bring them face to face with the need of some standard by which to measure and decide on conduct; they begin a study of Jesus' teachings and the problems of life; they begin to test out these teachings and to report back to each other in the class itself regarding their results. They are inter-ested, alert, thoughtful, actively committed, and under-going changes. They are using an experience curriculum.

This discussion can be summed up best in the follow-ing words from THE INTERNATIONAL CURRICULUM GUIDE:

"According to this view a curriculum is not so much a book to be read as it is the pupil's activity and experience of reading the book; not so much an outline of a service project to be carried out, as the actual experience of per-forming the service activity; not so much a plan for teach-ing pupils an appreciation of a picture, as the actual expe-rience of appreciation resulting from the pupil's reaction to the picture un-der the guidance of a leader; not so much the outline of the argument that Jesus is the Way, the Truth, and the Life, as an actual experience of what it means to accept Jesus as the Way, the Truth, and the Life for one's self and to govern one's life thereby."

> *"The only way in which char-acter may grow is through the ex-perience of living. It is the object of Christian education to introduce control into experience in the direc-tion of Christian ends.*
>
> *"The curriculum of Christian ed-ucation is the experience of the learner under guidance.*
>
> *"The curriculum will be as in-clusive as life itself, interpreted in terms of Christian faith."*
>
> —THE INTERNATIONAL CURRICULUM GUIDE

## *The January Journal*

THIS note is written the day after the November election. In looking back upon it and the campaign, one parent has one vivid experience. He had sought to use the election as an edu-cative experience for his children. Table conversation had dealt with candidates, platforms, and issues. He discov-ered that the children were coming to have an intense loyalty, and almost an affection, for one candidate, and almost a violent hatred for his leading opponent. That man was compelled to recognize anew the serious thing that any person does when he undertakes to guide a grow-ing person. It *is* a serious matter and that is just the reason for the special emphasis of the *Journal* next month on "How Is Growth Guided?"

Dr. C. A. Bowen since 1930 has been editor-in-chief of the Sunday school publications of the Methodist Episcopal Church, South. His long experience as an educator fits him to discuss this question.

Professor Harrison S. Elliott (known to his close friends as "Sunny"), Professor of Religious Education at Union Theological Seminary, New York City, has had a long and close contact with religious education. He also will write on this theme.

Miss Margaret M. Clemens will discuss methods of an experience program with children; Mr. Harry Thomas Stock will deal with cooperative work; and Mrs. Annie Sills Brooks' article on "Introducing a Class to the Life of Christ" and Mrs. Nellie Kimberly Wadhams' on "Get-ting Pupils Interested in the Gospel of Mark" will espe-cially help those teaching uniform or other lessons on the life of Christ.

# Jesus, Leader of Men

## IV—His Religious Contacts: The Masses

*By* WALTER E. BUNDY*

FROM beginning to end of the Gospel story we have clear evidences of the general public favor, feeling, and confidence that attended the message and ministry of Jesus. The crowds are never far away, nearer often than he seems to have desired, always eager to look and to listen. On the very first day in public the whole city of Capernaum is gathered at Simon's door (Mark 1, 33), and a few days later when it is noised that he is again in the house the people come together so that "there was no longer room for them, no, not even about the door." (Mark 2, 1-2.) Because of the crowds they must uncover the roof in order to get at him with their sick. (Mark 2, 4.) He must retreat to a boat lest the people throng him in their desire to touch him. (Mark 3, 9.) There is no time or leisure even to eat. (Mark 3, 20; 6, 31.) His mother and brethren cannot reach him because of the crowds and must have their request transmitted by others. (Mark 3, 21.) The multitudes come from every quarter and press upon him; the disciples fear that they will crush him. (Luke 8, 45.)

Retreat, retirement, and rest are necessary for any man who is always at his best and who is working under high pressure in the realm of the spirit. Jesus withdraws to the desert to be alone and to pray, but the crowds seek him out. He escapes one multitude only to be met by another. He crosses and recrosses the sea of Galilee but the crowds anticipate his landing-points and are waiting for him. (Mark 6, 30ff.) In spite of his futile attempts to escape the multitudes he still has compassion on them, teaches them many things, and heals their sick. The news of his coming spreads like wildfire, and in the cities and villages and along the country roads he finds the people waiting with their afflicted.

Great throngs are with him on the fatal journey to the Holy City, and he teaches them as he is wont to do. (Mark 10, 1.) Mothers along the way bring their children that he may lay his hands on them and pray. (Matthew 19, 13.) He heals a blind man at the gates of Jericho, and the multitudes praise God because of him. (Luke 18, 43.) On the Mount of Olives he receives the greatest public ovation of his life. The enthusiastic Galileans mount him on an ass, spread their garments and branches in the way, and shout hosannas in his honor. It is a triumphal procession, a spontaneous outburst of provincial pride: "This is the prophet, Jesus, from Nazareth of Galilee." (Matthew 21, 11.)

Even in Jerusalem, the stronghold of organized religion, public favor is still with him. The common people hear him gladly. (Mark 12, 37.) His popularity protects him; his enemies fear to take him in the presence of the people. They must eventually resort to prompt and secret action for fear of a tumult. (Mark 14, 2.) Even in the final scenes the multitudes appear, but they do not intervene. Is it too late? Are they helpless? Or, do they not perhaps understand him better than we know—there must be no general violence to save him? Loved of the people from the beginning, he is loved to the end. On the *via dolorosa* there follows "a great multitude of the people, and of women who bewailed and lamented him." (Luke 23, 37.) At the cross the people stand beholding, aghast, while the rulers scoff. (Luke 23, 35.) They leave the scene, smiting their breasts in grief. (Luke 23, 48.)

It is perfectly clear in the Gospels that much of this publicity and popularity was associated with Jesus' cures and healings. Nevertheless, it is equally clear that the people listened as eagerly as they looked and that there were qualities in Jesus' teachings and personality that drew and held them. General public opinion regarded him as a prophet like John the Baptist, Elijah, Jeremiah, or one of the old prophets. (Mark 6, 15; Matthew 16, 14.) In his person and work the masses felt that they were witnessing a real rebirth and revival of Israel's prophetic gift—and they were not mistaken!

Jesus was not a man of the study; he was a man of the people, a man among the people. He was never academic in the matter or method of his teaching. In his words we never get the impression that they have been carefully planned and phrased, that he had prepared beforehand just what he was going to say and just how he was going to say it. Without exception, Jesus'

(Continued on page 38)

Hofmann

THE SERMON ON THE MOUNT

*Professor of English Bible, DePauw University, Greencastle, Indiana.

# What Is an Experience Curriculum?

*By* GEORGE A. COE*

I HATE rivers; they smell so!" exclaimed a Chicago schoolgirl in the days before the drainage canal was built. She had heard the names, no doubt, of other rivers—the Mississippi, the Hudson, the Amazon, perhaps the Jordan—but she *knew* only the river that she had smelled. The Chicago River was then a sluggish, stinking stream that made the crossing of a bridge over it a disagreeable experience.

If you had been at that time a Chicago public school teacher, and if this girl had been a member of your class in geography, how would you have taught her the truth about rivers? You would have sought to transform or extend her river experience. Only through experience of other streams, or of water other than that of the Chicago River, could she know the truth. The word "river" in her textbook or upon the lips of her teacher could be understood in no other way.

Much of our teaching has to be done by means of words, just as much of our business is done by means of bank checks. A bank check itself, in fact, is just some words that pass from a depositor to his banker. The value of the words resides not at all in themselves but solely in the deposit in the bank. Indeed, your account with a merchant is not settled when you hand over your check, but only when your words have been honored by your banker. Teachers, however, often make the mistake of supposing that the end of their transaction with pupils is reached as soon as some words have been handed over. This is a mistake because the act of learning is not accomplished until the pupil has "cashed" the words; until, that is, he has realized in or through his own experience what the words signify. We do not know paintings until we have visited a picture gallery; we do not know symphonies until we have attended orchestral concerts; nor do we know the nature of the Christian life until we have entered into the struggle between selfishness and love.

A class of junior children was offered an opportunity to compose a class prayer if they liked. They did "like," and one boy proposed this among other things: "Forgive us for the wrong things we do. Sometimes we know we're doing wrong; sometimes we just forget." This boy was really learning to pray, for he was re-working his experience. During the World War a class of adolescent girls found itself (partly through the teacher's planning) face to face with the question of the Christian attitude toward enemies. Our national anxiety was then near its highest point; the environment of these girls was boiling with vengeful heat; the girls themselves were excited. One of them cried out, "I can't think of anything bad enough for the Kaiser!"—yet they were acquainted with Jesus' injunction to love enemies. The immediate result was inner tension, disunion with oneself, and a disposition to inquire. The teacher wisely secured postponements that permitted cooling off and quiet thinking. Then there was more discussion, but in a more thoughtful mood. The final result was that, even at the peak of our national animosity, those girls, helped by their knowledge of the Gospels and by quiet suggestions from the teacher, disciplined themselves until they could pray a Christian prayer concerning their own situation.

In both these cases, let it be noted that the pupils went beyond words to real thinking about something that they knew by experience. Note, also, that experience was a state of activity, not of passivity. When we speak of "experience" curriculum, we should always understand not impressions received by a passive pupil but his whole conscious interaction with things and with persons. Note still another factor in both the cases just described—the teacher provided indispensable help. The pupils learned by a working-over of their experience, but the working-over would not have occurred without planned help from a more experienced person.

IF YOU desire a vivid example of the place of active experience in learning, permit a boy to go with you upon a canoeing and camping expedition; let him have important parts of the work to do; be ready to show him how to handle a canoe, how to build a fire, how to cook, and all the rest; explain the reasons for your advice—do this, and you will witness positively voracious learning. Notice that the boy learns to handle a canoe by actually handling it, but he actually handles it, at first, by the help of an older canoeist who brings with him the results of accumulated experience. Here again we have (1) words passing back and forth beween teacher and pupil; (2) thinking on the part of the pupil; (3) active experience upon the part of the pupil; (4) the re-working of this experience by the pupil himself with the help of a teacher who makes available the results of previous experience.

We are now ready, perhaps, to perceive the sweeping meaning of "experience curriculum." In the recent history of Christian education three types of curriculum can be discerned—the *word* curriculum, the *idea* curriculum, and the *experience* curriculum. These phrases do not tell the whole truth, but they can serve as an index to what is most characteristic.

What! Did anyone ever believe in a curriculum made up of words? Yes, many readers of this article will recall ministers and teachers who actually believed that teaching by the church consisted in transferring the words of a catechism or of the Scriptures to the memories of pupils. But there came an awakening, a realization that the teaching of words, words, words, is not good teaching. Ideas, thinking by the pupil himself, and real understanding are necessary. Curriculum—that which the pupil was to master—now meant ideas in the mind of the teacher that were to be made the pupil's own by a process of thinking. Hence teachers took to studying pupils' minds as well as lesson material. One result was a determination to adapt the curriculum to the pupil: that is, to select for each age the Christian truths that this age could assimilate, leaving other truths to a later stage of growth if necessary.

This step was a great advance, as many teachers can testify. But something was lacking. The weakness of this

*(Continued on page 38)*

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# What Values Have Experiences for Religious Education?

*By* Edna L. Acheson*

ONE often hears that experience is the basis of the new curriculum. It sounds ominous. The ordinary practical worker in the church school feels slightly bewildered. Is this a mere phrase to cover something with which she has long been familiar? Or does it describe something so new that only those with recent special training can teach when it is introduced into the church school? What are experiences? What important aspects have they for religious education? What is their relation to an experience-centered curriculum? Are all of equal importance for religious education? On what basis shall one select those of value? These and similar problems will puzzle the thoughtful church school worker.

## What Is a Child's Experience?

Long have we said, "Experience is the best teacher." Just what do we mean? A mother says to a child, "The stove is hot. It will burn." But until the child has felt the stinging flame he does not understand fully. Then something happens to him that he himself feels and cares about. He is different because of what happened. During life a child learns from a series of different experiences. Sometimes he learns that which is socially useful; sometimes he does not. Some experiences have deeper meaning for him because of their emotional content; from some he learns by chance. Adults help him learn from others. At first these experiences are unrelated; increasingly, however, they become related into a coherent whole, either through the guidance of adults or through the individual's own careful thought. Then the individual can be said to have a way of life which he uses in interpreting all his experiences.

We hear much about "experience" these days. What is it? Is it merely a new name for what someone has called "the same old rash"? In this article, by one who combines in a rather unusual degree thorough academic training and close and continuous contacts with actual church children and their teachers, the editors have sought to show what the new word means when it walks on the earth.

## What Is an Experience-Centered Curriculum?

When one uses the term "experience-centered curriculum" one usually means that the activity included in that curriculum is based upon something that the child does; not upon something that he is told about. It implies a continuity with the life that the child is living, introducing something that will give deeper meaning to it. For example, those of us who are interested in religious education believe that it is fundamental to love one's neighbor if one is to love God; for God is a spirit of love and "where love is, there God is." If one merely says these words to a child he will probably not understand what is meant. If one tells him Tolstoi's story, "Where Love Is, There God Is," the chances of his understanding are increased. They are still further increased if one helps the child live in a loving relationship to all those about him. The following analysis will show some important aspects of experience for religious education.

## What Aspects of Experience Are Important for Religious Education?

A group of nine- and ten-year-old boys and girls received a letter from a friend. She said a neighboring church (Negro) needed a kindergarten room and asked whether the children would help them furnish it. The children visited the church, discovered a basement room which could be cleaned, painted, curtained off, and carpeted. They went to two church kindergartens to find out what equipment a good church kindergarten needed. They asked themselves what books and pictures had potential religious values for children. They visited the church attic to find discarded furniture which might be repaired and painted. They shopped for repair materials. They enlisted the help of other groups in their church school. They planned to dedicate the room at Christmas and worked out a dedicatory service of worship.

All the time they were carrying on this activity they were learning very definite things. They were learning, in the first place, how religious education is intimately connected with life in the kindergarten; why children need blocks and toys in a church school. From the story books they were learning some of the basic concepts in religious education. "Pelle's New Suit" introduced them to the fact that man is dependent upon God for the raw material from which he makes his clothes. They learned what essentials to include in a service of worship—how to select a theme, what hymns to use, what a prayer should contain, etc. It took time, but these were the things the teacher felt were valuable. All of this experience had a glow for the personalities in the group for it came from the fabric of their life. Given enough experience of a similar nature, religious education would have a real meaning for these children.

From this experience came attitudes toward the church. The church was a place where children did worth-while things. In it were a group of people who worked for other groups. Adults, from the minister to the janitor, helped in these enterprises. In a true sense the church was a fellowship of people.

Parallel with this activity was one of another type. The boys and girls were making discoveries about their new Negro friends. "He's a graduate from the same college as my father," was the comment of one child when he saw the college pennant in the Negro minister's study. "I didn't know that Negroes went to college," said another. Stories were told of Paul Robeson, George W. Carver, and others. Several cultured Negroes were guests of the class. Life was giving the children a basis for understanding how fine some Negroes are. The teacher did not say how fine Negroes are. She saw to it that the children had experiences in which they learned this fact from them.

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In any experience-centered school the teacher seeks three things: (1) to understand what past experience has taught the child about that with which the present is dealing; (2) to focus the attention of the child on the relation of the moving present to the coherent way of life he is endeavoring to share; (3) to introduce new material into this moving present and influencing past so that the deeper implications of the why and whither may be understood. Past experience had taught these children something which did not square with the learnings of the present. One child voiced the difference between what he had learned and what he was learning when he remonstrated, "But the Negro boys and girls in my school aren't like that. They yell and fight. And they're stupid." Another child agreed, adding, "They smell." While still a third challenged, "My mother says we oughtn't to be studying about niggers in church school. We ought to be studying the Bible." A great gap between past and present!

THE LEADER listened, and introduced new material to stimulate thought about the protests. Stories were used, pictures were introduced, dramatizations were suggested, discussion was carried on. All these gave richness to the life that was being lived. The teacher also began to inquire what the past experiences had been. She found that every child in the group had had some previous experience with Negroes and that they had learned certain things. At school one child had been chased by a gang of Negro boys and girls. He felt that they chased him because he was white and they were colored. Another child was in a room where the teacher not only recognized why human beings behave as they do, but she also made it possible for every child to live up to his best. Children were of value in this room not because they were light or dark but because they lived in a certain way. One child had heard his mother say over and over that "niggers" ought to be kept in their place; that they should be sent back to the South where they belonged. Another child lived in a home where a refined Negro college friend of her mother called frequently. A third child was afraid of Negroes—after several conferences it was discovered that a nurse had threatened to give the child to a Negro policeman whenever she was naughty. How could what the children were learning from the present relate to the past? Yet if these children were to learn to love their neighbors as themselves, to think of all men as sons and daughters of God, they needed to integrate all this experience into a basic appreciation of the worth of the personalities around them. Permanent changes would require the cooperation of home and school; this required frequent conferences with the parents. Otherwise the everyday experience might be teaching that which was contrary to the church school experience. If one is to use an experience-centered curriculum, he is precipitated into the tangled pattern that life is weaving for each child and changes in the pattern may necessitate the cooperation of all the weavers.

The leader discovered, too, that her new school of experience was teaching *her* lessons. She suddenly realized that in an endeavor to build up an appreciation she had been sentimental; she had not faced life as it is but had idealized it. A remark of hers was challenged by a child. "But all Negroes aren't nice," the child protested. "Some do bad things." Immediately the teacher began to consider. How can one build up a genuine love that faces the less good with the good? What meaning had Jesus' "Judge not that ye be not judged"? How can one love the sinner yet dislike the sin? A school of experience implies continued growth for both teacher and child.

An appreciation of Jesus comes most fruitfully after some experience in the life of the learner has given the basis for understanding a similar situation in Jesus' life. One child in the group described, discovered a picture of a Negro being lynched. He was startled. He questioned. The leader told him some stories of other ways Negroes have been hurt. Then at the request of the class she invited a Negro friend to come and answer some of the children's questions about how people thoughtlessly hurt Negroes. The friend came and in an unemotional way told stories of how often people forget how others feel; of how some people without realizing that they are doing it act as if they hated others.

In a service of worship later the leader used the story of Jesus' answer to the question, "And who is my neighbor?" Still later she used "A Good Samaritan Taxi Driver." A gradual appreciation of why Jesus' hearers were so surprised at a Samaritan helping a Jew—the modern parallel of Negro and white was so obvious.

OF COURSE, the test of any experience-centered curriculum comes from life. Did the group of children described so act that they showed their Negro playmates what God likes? Did they change play and school situations so that each human being had a fairer chance? Did they cease to generalize about a group because of only one situation? Were they sensitive to discriminations? Would they as business men hire a man for a job on the basis of his fitness and vocational desire regardless of race, nationality, or color? It is experience that tests the teaching of a school that endeavors to live the good life.

While this discussion has dealt largely with a race problem, it will be apparent at once that the method it sets forth could be used as well with any problem.

### What Experience Shall a Teacher Choose?

Suppose that every church school teacher recognizes the importance of an experience-centered curriculum. How shall she know what experience to choose? Common sense dictates certain principles:

1. Little children's experiences are limited to the immediate surroundings—home, grocery store, etc. Use those activities which relate to the immediate with them.
2. All children have certain common experiences. Use the common rather than the uncommon.
3. All children have to eat, to wear clothes, and to live under some shelter. Activities which interpret our mutual dependence, our need for conditions of production and consumption which places personality above profits, our responsibilities as intelligent consumers, will give the basis for the implications of a man to man, and a man to God relationship.
4. Certain events bring a certain type of experience to the fore. For example, an airplane dash to take serum to a stricken country.
5. Some communities and some teachers can interpret certain experiences better than others. Look for these.
6. Experts are charting children's experiences which are of value for religious education. Secure some of their suggestive guides and begin to try to work with your children on a basis of facing life as it is and relating God to a creative process of living the good life here and now.

# Can Uniform Lessons Be Life-Centered?

By Earl F. Zeigler*

SINCE the Uniform Lessons continue to be widely used, Christian educators have begun to ask whether these lessons can be made life-centered. Lankard in his excellent book, *A History of the American Sunday School Curriculum,* concludes that they cannot. He submits as evidence the following: (1) The learner is not placed at the center. (2) The lessons are material-centered. (3) The method of treatment is largely expositional and exegetical. (4) The plan of having all ages study the same lesson needs only to be mentioned to be condemned. (5) The Uniform Lessons do not approach the Scripture in a historical method. (6) Results do not seem to justify the continued use of the Uniform Lessons. (7) The Uniform Lessons do not constitute a complete curriculum in the modern sense but, rather, a program of study. . . . "There is little or no progress in the lessons except that of accumulated knowledge. A system of study that provides only for an accumulation of knowledge cannot be called a curriculum."†

*"The lesson must be centered in life." So we say and so we preach. "Life as it is lived"; "experience as folks have it"; "where people are"—these are great words in modern education. But can the Uniform Lessons meet these tests? Can they be centered in life? Such is the pertinent question that Dean Zeigler deals with in this article.*

Lankard's study was based upon the Uniform Lessons "as were." For his source material he used the past and current denominational publications, such as quarterlies and teachers' helps, *Peloubet's Notes,* and other Uniform Lesson publications. None of these by 1927 had shown much of the impact of educational ideas being promulgated by Dewey, Kilpatrick, Bower, Betts, Coe, Shaver, and others who had begun to write and teach the more experience-centered treatment of lesson material. The project method was being used in the Graded Lessons but had not yet made much headway in the Uniform series. Recently a few of the writers of adult lessons in the Uniform series have begun to experiment with a more life-centered treatment. Charles Darsie opened the way for a discussion of this problem in an article in the *Bethany Church School Guide,* January, 1932, entitled "Making a Course Plan for Uniform Lessons." The Board of Christian Education of the Presbyterian Church in the U. S. A., through some of its recent treatment of the Uniform Lessons, has attempted to bring the life-centered principle of education into actual use. Other publishers are also alert to its possibilities. Some time must elapse before a thorough evaluation can be made of these efforts because printed materials cannot be changed suddenly without doing violence to the loyalty of the constituency who are quite firmly wedded to the Uniform system. Within two or three years there should be a sufficient literature available for an unbiased evaluation.

### What Is a Life-Centered Lesson?

The requirements of a life-centered lesson are three, reduced to their simplest statement: (1) The lesson must begin with an actual or potential human need of the group. (2) The lesson must seek to meet that need by utilizing the past and present experience of the learner and of the race. In church school teaching, the past and present religious experience of the learner and of the race is considered to be primary source material for the guidance of the learner. The Bible as a book of authoritative religious experience ranks first; other religious experience when sufficiently validated is also usable and to be desired. (3) The third requirement of the life-centered lesson is the reorganization of the learner's present experience into a new pattern approaching the Christian standard of living. This may be accomplished through projects, through reflective thinking, in a word through the solution of the problem. The life-centered lesson has not accomplished its objective until the learner has found a solution to his human need.

The charge has been made that the Uniform Lessons cannot possibly meet these three requirements. They have been indicted on the grounds that they always begin with a biblical situation instead of a life situation; that they do not make sufficient use of the learner's past and present experience but place their emphasis upon the biblical passage; and that they do not provide for a transfer of the biblical teaching into the learner's present-day problems. When poorly taught the Uniform Lessons are guilty on all three counts. The same can be said of any other lesson series when handled by untrained teachers. Our problem is to discover what can be done with the Uniform Lessons when properly taught and when the writers have prepared the curriculum materials with due recognition of the educational principles needed to make them effective instruments of religious teaching.

This article makes no attempt to defend the Uniform Lessons in preference to graded or elective courses. The Uniform Lessons are not a comprehensive curriculum of Christian education. The writer sees no way by which they can be made such. They can be made more effective as part of the program of Christian education and they can be made life-centered to a degree perhaps not now realized by any existing publisher or writer. As long as the Uniform Lessons remain in the curriculum of the church schools there is no excuse for continuing their publication with archaic methods and materials. Even those who would like to see them discontinued will admit

*(Continued on page 22)*

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†Frank Glenn Lankard, *A History of the American Sunday School Curriculum.* New York: Abingdon Press, 1927. pp. 263-271.

# How an Experience Curriculum Works

*By* Wade Crawford Barclay*

IT is about time for someone to come forward with the assertion that the emphasis in recent years upon an experience curriculum is responsible for the present wide-spread neglect of Bible reading and study. Perhaps the assertion has already been made. This writer has not seen the claim advanced in print but he has been expecting, any day, to find such a contention. The reply to be made to such a claim is that an experience curriculum has not yet been given enough of a trial to reach more than a slight fraction of those who today neglect the reading and study of the Bible.

## Modern Neglect of the Bible

It cannot be denied that the Bible does not now command the place which it once had in the reading and study habits of large numbers of people. Populations have increased and Bible translations have multiplied. Impressive statistics may be cited concerning number of copies sold and upon these statistics plausible arguments may be founded, as ofttimes they have been. Nevertheless the fact remains as a matter of common knowledge that neither adults nor children read their Bibles as once the Bible was read.

There are doubtless many partial explanations of the fact. Among others is one major factor. The authoritative urge for multitudes of people no longer lies back of Bible reading and study. Whatever my personal opinion, I am not here saying that it ought or ought not to exist. I am simply recording a fact.

When Wycliffe's translation was made, so great was the popular desire for a chance to read it that large sums were paid for a few pages of manuscript copied from it. Later, when it became possible even for the poor to possess a printed copy, the Bible was highly treasured and devoutly read. Today the Bible, widely circulated, is neglected. It is habitually read neither by the irreligious nor by the majority of the members of the churches. Few indeed study it systematically. There is a need today for new ways of creating interest in and utilizing the values which inhere in the sacred Scriptures.

## Modern Need of the Bible

"There is yet new light to spring from the Word of God." It has not lost its dynamic. What it has done for past generations it is capable of doing again. It would be difficult to overestimate its influence. It has been a fountain of inspiration for higher and purer ideals. Its powerful influence in the early centuries in molding civilization is attested by competent historians. From the days of the Reformers, who drew from it their chief inspiration, it has been a vital and dynamic element in every movement in behalf of a better and more humane social order. As no other single agency save the Spirit of the living God it has been the stimulus and the guide of the humanitarian and spiritual impulses of the prophets and builders of advancing civilization. One has justly said: "Our very highest and purest conceptions of what life ought to be for the individual and for society, for the nation and for the world, both for the present and the future, are begotten of this ancient, mighty, and holy literature."

In a very real sense Americans may speak of the Bible as our national Book. The devotion of the Pilgrims and that of other early settlers of the colonies to it was sincere and deep, however mistaken their interpretation of some of its teachings may have been or however lacking in proportion their emphasis on certain portions. In a most intimate and influential way the Bible has entered into our national history and the development of our institutions. Nor is its service yet complete. Our people need to know the Bible. They need the consciousness of God in their everyday life which it inspires. They need the quickening of individual and social conscience which it is capable of creating. They need the courage and loyalty and faithfulness in service which may be drawn from it. Because of the lack of these their lives are poorer in a score of ways, their sense of social obligation is less, and they are far less useful to the church and to society than otherwise they might be. All of which gives point to the statement that new paths of approach to the Scriptures and new means of drawing upon their measureless resources are required.

## Using the Bible in Experience

One new and significant approach is offered by an experience curriculum. Engaging the pupil at the point of his present experience, utilizing the initiative, the drive, and the energy with which he naturally follows the bent of worthful inclinations, pursues purposeful plans, and attacks the solution of baffling problems—this method, an inherent element of the experience curriculum, sends the pupil not by the command of authority but by the far more dynamic appeal of his own interest to available sources of desired help. A principal source, by common agreement, is the Bible. Under wise and skillful guidance the experience curriculum, it is confidently believed, secures more reading of the Bible, a more penetrating study of the Bible, and a more vital application of the Bible to life than in our day can be secured in any other way.

Viewing the matter superficially this may not seem to be the case. To some, doubtless, it will always seem that if a block of Bible verses is not set out week by week to be learned, the Bible is being displaced. But are these "lessons" in any real sense "learned" by any large proportion of those for whom they are rather blindly prescribed? An idol would be shattered for many people if they could be brought to realize: first, that the selection of these Bible lessons in systematized form is made on the basis of presuppositions which, however deeply they may be ingrained in the minds of those who make the selection, exist scarcely at all in the minds of most of the younger of those for whom the selection is made; second, that the organization of these biblical materials is in accord with a principle or interest which may be, and often is, extrinsic to the lessons themselves; and third, that these Bible lessons are always accompanied by interpretative notes upon which major attention is usually centered instead of upon the Bible text. In contrast with this procedure an experience curriculum guides the learner di-

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rectly to the Bible in an intensive first-hand effort to discover what it has to offer in the carrying forward of his plan, the solution of his problem, or the remaking of his experience.

What is true of the Bible is also true of other historical subject matter. It has been found, for example, that the carrying forward of a particular project may, and in some instances actually has, utilized materials which in the traditional subject classification would be located under ten or twelve different heads. In other words, while subject matter no longer constitutes the exclusive content of the curriculum, the conclusion is not to be drawn that it is depreciated or overlooked.

Without question the experience of many children and also older persons is so narrow and restricted that it should not be thought of in exclusive terms as constituting the curriculum. To do this would be to go to an extreme certainly not less subject to criticism than that of strict adherence to formal lesson instruction. Described situations, the following out of leading-on interests which call for reproduced situations, and the broadening and enriching of experience in other ways are an essential part of a well-balanced experience curriculum.

### Securing Balance in Such a Curriculum

Doubtless the early attempts in approach to an experience curriculum leave much to be desired in perspective, balance, and comprehensiveness. First attempts do not often produce finished results. Planners of experience curriculum should not be denied the privilege for which they contend for others, that of themselves learning by experience. It has been said of the pioneers of the "new school" in general education that they have not entirely succeeded in maintaining a full perspective of total education. It would not be strange if somewhat the same deficiency should characterize the results of first attempts in experience centered religious education. In such examples as we have, neglected areas exist; overlooked emphases may be discovered. They are not necessary or inevitable.

There is nothing in the theory of the experience centered curriculum, as such, which necessitates lack of balance or perspective. On the contrary a primary characteristic is its breadth of scope as compared with a subject curriculum. It is as broad as life, as comprehensive as human experience.

Nor do these qualities of breadth and comprehensiveness compel an atomistic curriculum. They make such a result possible; probably even tend in that direction, but by no means necessitate it. If examples may be found which suggest a mosaic of relatively isolated units of experience, the whole apparently destitute of design, integration, or unity they should serve as demonstrations of what an experience curriculum should not be. They certainly do not illustrate what need be or should be.

The experience curriculum affords the teacher an opportunity of different kind and extent than he has had hitherto—the chance, without feeling that he is violating the rules of the game or departing from a prescribed path, of seizing upon a burning interest, a crucial test, a baffling problem at the very hour it emerges in consciousness and dealing with it on the spot. What teacher who has realized such an opportunity and taken full advantage of it has not felt a sense of achievement which has given "teaching" an entirely new significance in his thinking? Certainly there is a tremendous advantage from the standpoint of vital, dynamic teaching in the full opportunity given by the experience curriculum of dealing first-hand with immediate life situations. This is not to be understood as meaning that no place remains for a made-in-advance plan; or that the Educational Commission of the International Council and curriculum committees of the churches are superfluous. There is certainly not less need today than in any previous period for responsible bodies who will survey the entire range of personal and group experience; assess the moral and religious needs of all age-groups; determine practical and attainable social changes; and construct suggestive outlines of a complete program of Christian education. Not that such an outline should be thought of as a blue print to be rigidly followed, but that officers and teachers of a local church school in planning the program for a given year, and in guiding pupil activities from time to time, may do so with the total program in perspective. Unless this is done, with the new freedom given the teacher by an experience curriculum, there is very great danger of a program outcome justly subject to criticism of being atomistic. With such a guide available to them, all of the values inherent in an experience curriculum—pupil initiative, dynamic interest, intensive application, constructive social projects—may be conserved and at the same time proportion and unity need not be sacrificed.

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# Annual Meeting

## *Hotel La Salle, Chicago, February 6 to 14, 1933*

THE Annual Meeting of the International Council of Religious Education will be held at the Hotel La Salle, Chicago, February 6 to 14, 1933. The following schedule of meetings has been arranged:

Monday and Tuesday, February 6 and 7—Meetings of Committees of the Educational Commission.

Wednesday, Thursday, Friday, February 8, 9, 10—Meetings of Professional Advisory Sections.

Friday, February 10 (entire evening)—Decade Dinner. Members of all Sections and visitors are invited to attend this Decade Dinner. Details will be announced later.

Saturday, February 11—Educational Commission. The first session will be held at 9:30 A. M.

Sunday, February 12—Day of Rest and Worship.

Monday, February 13—Luncheon Meeting, Board of Trustees.

Monday and Tuesday, February 13 and 14—Annual Meeting of Executive Committee of International Council. The Council will convene on Monday, February 13, at 9:30 A. M., and continue in session until the docket has been completed, probably Tuesday afternoon or evening.

The meetings will be held under provision No. 2 as voted by the International Council: "Meeting rooms in a hotel where those who attend may meet without racial discrimination," but the Council "does not assume any responsibility for the lodging or meals of those who attend the meetings."

The Hotel La Salle is under the same management as The Stevens, but offers much lower rates for rooms and meals, especially attractive to those who may arrange for lodging and meals in the hotel where the meetings are held.

# Activity Programs in Religious Education

*By*
HUGHES MEARNS

*Author of* CREATIVE YOUTH *and* CREATIVE POWER; *Head of the Department of Creative Education, New York University.*

SOMETHING new has come into teaching of great significance to religious education. It is a new "good news" for the religious worker everywhere, for it has broken down the barrier between the eager, striving preceptor of good tidings and the not-too-eager, not-too-striving young persons before him; it has dissolved the passivity of the pupil and has made him an eager, active, genuine participant in the work of self-betterment.

Naturally enough, the religious education of youth has been generally an imitation of the prevailing secular education. The older view of teaching, for example, emphasized instruction; its aim was to put an organized body of knowledge into the possession of the learner. The catechism, the Bible "lessons," even the more recent Sunday school "grades" with the schoolroom machinery of recitation, marks, reports, promotions, and examinations—these are illustrations of religious education that followed the procedure of a public education aimed primarily at "learning."

When later the emphasis in public education turned to the training of good habits and to the developing of right attitudes, religious education followed again. The partial failure here, both in Sunday school and in the secular school, was because passive learning and word drill still retained their dominating position. It was not wholly failure, remember. Those narratives we told, of "good" boys and "good" girls, were often most effective in shaping an inner desire to model one's daily life upon the "successful good." And the drill on precept was, of course, something more than the mere learning of words. However, those of us who have taught "attitudes and habits" know that the method worked best with very little children, whose eagerness to have any kind of story told them was probably the substantial motive of their interest in us and our work; and that the older ones, particularly the alert-minded ones with some experience of more worldly attitudes and habits, looked with kindly suspicion upon our efforts as just so much prejudiced if not wholly disinterested propaganda.

Another shift in public education has brought in the rich field of creative self-expression, with its companion, learning through experience; and it is in this region that religious education is now experimenting so profitably.

In creative education the emphasis is upon the individual and not upon mass instruction; in fact, instruction seems to disappear from the picture, although it is there, to be sure, and more powerful as an influence than ever before. Each person is doing something, a something that engages his whole-hearted interest, something that appeals directly to him as worthy. Therefore, he will listen eagerly to plans for group work, to ways of preparing himself for better effort during the week away from school, to the help and guidance needed for a successful future accomplishment. The whole spirit is in distinct contrast to that of young people sitting limp (or squirming) in a circle of chairs while teacher does all the work and expresses nearly all the interest and enthusiasm.

The new Sunday school room takes on a different appearance than any we have been used to heretofore. Huge wall maps, made by groups of children, are part of the decoration; they represent the building-up of pictures of far away countries where missionaries of religion and health are at work. Home-made scrapbooks show records of the life of children in these countries, the flora and fauna, the costumes and the customs, the occupations and the amusements of the people. In this room the children are moving about because they are at work. Tools and benches tell of excited construction, if the noise of hammer and saw were not enough. A group may be writing letters to real children in other countries; a group may be making scenery for a play; another group may be planning a trip to the out-of-doors.

Here the individual is met on the level of his own interests, which is one of play and work; nevertheless, cooper-

ative group effort is the fundamental reason for everything done. Good habits and right attitudes are of little use as mere individual possessions; and verbal definitions of such are even of less worth; but the persistent practice of cooperative behavior in these busy activities of self-expression is fundamental in character making.

I have followed with great interest the work of E. Winifred Crawford in her cooperative enterprises with youngsters at East Orange, New Jersey, where she is supervisor of the elementary division of the First Baptist Church School. One of her projects in neighborliness was planned to include a visit to a nearby Italian group. The preliminary relationship was made so deftly as to awaken a desire on the part of both to meet and share a Christmas festivity. I watched carefully as the two groups mingled but found not a trace of snobbery or condescension on the one hand, nor of proud and distrustful alienation on the other. These two differently situated social fragments came together with instant affection. So great was the real bond set up that the return visit of the Italian children was as great an illumination as one could wish on the text of brotherly love. Aliens in race and religion, they found no barrier to friendliness! The effect in the life conduct of both sets of children must be permanent and lasting.

An older group is stirred by the natural curiosity of youth to know the world in which he lives. Hull House looms large in contemporary American writings; so does the Greenwich Village House, and other centers of that modern turn of religion toward practical sociology. What are these social agencies? How are they kept going? What do they do? The search broadens to include the Mills Hotel, Snug Harbor, the Children's Aid Society, unemployment insurance, the latest emergency relief. In time these young men and women are made ready to respond religiously to the question: What are we doing in America to answer the biting sneer of Cain? There is a challenge in that question which never fails to appeal to youth.

Such an investigation is something far more than book learning, although books loom large among the materials used; it is a learning that can come only out of personal experience, from visits and reports of first-hand seeing, from discussions, writing and publication, or from actual participation in the welfare work itself.

How many times have we heard without personal profit, save for the esthetic thrill of the story, of the Levite that passed by on the other side? One visit to a welfare organization, one glimpse into its weaving, its stirring, its activity, and personal conviction takes root and a permanent ethical mind-set is accomplished.

All of the urges of youth are brought into play in this new attitude toward religious education; to write, to draw, to construct, to discuss, to invent, to probe the unknown, to imagine, to solve problems, to plan and organize; as well as those other urges, present in even the worst of us, to be kind, to be tolerant, to be honest in thought and deed, to live the decent life, to have faith in a divine order. And each of these makes demands upon activity and self-expression; not one of them can develop under a system which prizes passivity and that precise reproduction of some other person's self-expression which has so long, and I think falsely, gone under the name of learning. Learning, to be genuine, must somehow be made one's own.

Something of this spirit is in the work of many religious education teachers in various parts of the country. Miss Rita Hogan, in the intermediate department of the First Baptist Church, Montclair, New Jersey, employs these aims and ideals with singular success; the Presbyterian Church School in Englewood, New Jersey, has made a unique contribution; the Riverside Church of New York City has long been a pioneer in the more progressive movements in religious education.

The teacher's place in the new religious education is that of an organizer and leader of group activities. He must know enough to set the procedure within the limits of the interests of youth; and he must be wise enough to keep it from an aimless, and therefore immoral, frittering away of time. He must know what kind of activities so engage the serious attention of young people as to keep them driving at difficult tasks over a long span; and he must know how to link up these activities with matters whose outcomes are changes in heart and character.

Youth may say, "We had a good time!" with this or that activity and be content; but the teacher must ask himself, "Are they better persons because of this experience?" When one has endured the night after night vigil with the sick, then one knows what sacrifice means, what mother's love means even; one can then feel a sympathetic understanding of the job of nurse, doctor, and pastor, and that of the poor who are unable to call in professional aid. The Boy Scout's daily good deed is a new kind of learning, and it is superior to the verbal kind because it forever regulates one's conduct. A permanent religious outcome, therefore, must be the justification for every individual and group activity of the new religious education.

These are our standards, but we are not in too much of a hurry to achieve them. We begin with the child and we start where he now is; our aim is to lead him elsewhere, but we must take care not to lose him by a too rapid stride of leadership. So our standards may at first seem low, or even aimless; our critics may perhaps accuse us of frivolity; but so long as we know we are on the slow journey upward we may be serene.

The test of our work is always willingness on the part of youth to go along with us. Youth loves to pretend but he hates pretense. In the past we have asked him to believe with us, to "rejoice in the Lord" with us, to sing hosannas with us, often before he was prepared to put heart into any of these good things; his almost stubborn silence, or his awkward and ashamed acceptance—these should long ago have warned us that he was not honestly going with us.

The new way is to start not with adult religious satisfactions but with the natural and sincere interests of the young; on these we build. The slow growth of religious knowledge and of religious conviction, eventuating in an unassailable religious character, is our criterion on the way up and our standard of achievement to the end.

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***If you are interested in testing the progress your pupils are making in knowledge of the Bible, in attitudes, and in Christian conduct, you will want to secure Research Bulletin No. 10,*** **MEASUREMENT IN THE CHURCH SCHOOL.** ***Price twenty-five cents. Order from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.***

*Ruth Alexander Nichols*

THE CHRISTMAS SPIRIT OF LOVE SHOULD RESULT IN A SHARING OF ITS PLEASURES

# Interpreting Christmas to Children

*By* MRS. GLENN G. SMALLWOOD*

CERTAINLY, in a Christian church school, the Christmas season is one unusually rich in opportunities for worshipful experiences. The very wealth of materials available and suggestions offered, however, may prove puzzling to the teacher who is eager to give his or her pupils the heart of the Christmas message. It is a worthy thing for a class to work diligently at the making of Christmas gifts for loved ones, or decorations for their room, or giving a Christmas program for their friends; but it is highly important that these things come as the overflowing of hearts that are filled with thanksgiving and joy and happiness because of God's gift of his Son to the world.

How, then, shall we meet this task of giving the real Christmas message to our pupils?

Perhaps, at the outset, we, their teachers, need to check our own values. Perhaps we have been too much occupied with many activities, with the carrying out of holiday plans, to think earnestly and sincerely about what Christmas means. There are values which Christmas, because it takes us so directly to Christ, seems to bring out above all others.

First is a sincere belief that "brothers and sisters are we all in God's great family." The coming of the Christ Child drew all peoples together in a common bond—a gift shared by all in equal measure. If a teacher sincerely believes that "God hath made of one blood all nations," what an opportunity Christmas offers to lead children into thoughts of world brotherhood! It was a far step when teachers began to use the picture, "The Hope of the World," showing Jesus surrounded by children from many lands—yellow, brown, black, and white. Jesus did not say, "Suffer the little *white* children to come unto me." The message of the first Christmas was one of tidings of great joy to *all* people. "God so loved the *world* that he gave his Son." Out of the recognition of this fact, sympathy and respect for other peoples come easily. A set of eight pictures, "Christmas around the World," from the National Council for the Prevention of War, is interesting in this connection. The realization comes that many, many children from other lands are happy in observing Jesus' birthday. "God's Children Live in Many Lands" is an excellent Christmas song, embodying such thoughts as "Each is kin to all the rest, and each the Father's own." If a child actually believes that, then surely peace on earth is not so far distant as it once was. The teacher points out that very many of the good and beautiful things which we enjoy from day to day are contributions from other races. It is essential that the teacher have no feeling of superiority or condecension toward other peoples, else she can never speak with conviction. Some teachers, who by raised eyebrows and supercilious glances have questioned the statement that a little black child is as important in the eyes of God as a white one, have forgotten that "To worship rightly is to love each other." Differences in coloring, costumes, and abilities only make the world more interesting. Does a mother or father love a blonde child better than a brunette? Why, then, suppose that a difference in coloring would cause the Heavenly Father to love one race better than another?

So, in our scale of values, a belief that all men are brothers stands high.

Has the acquiring of great possessions a high place on that scale? Not according to Jesus' standards of value. If we feel that the present generation is too much engrossed in the getting of gold and goods, then the first Christmas offers a beautiful example of the glorification

*Chattanooga, Tennessee.

of the simple, real things of abiding worth. I have been astonished to hear primary children make such remarks as, "We don't like to play with those children; they live behind us, you know, and they are poor"; or "She didn't get invited because her father is a plumber." Christ came upon the scene, not amid luxury and acclaim, but in the simplest possible surroundings. Was he not reared in the home of a lowly carpenter? When he grew older did he live in a beautiful house? Perhaps these thoughts would help the children mentioned above.

Unselfish service, loving giving, is the high thing which Jesus placed over against the too great love of possessions. His whole life is evidence of this fact. Being a follower of Jesus calls for the giving of self—energy, time, talent. Out of such a conviction grow the many lovely plans of sharing which are so happily entered into by children at Christmas. Jesus made it very plain how his friends could serve him—"Inasmuch as you have done it unto one of the least of these." Perhaps our children will want to plan Christmas cheer for a family which is having a difficult time. There will be many such families this year. If such a plan cannot be undertaken, simply remembering the sick of the community, the shut-ins, with cards or small gifts which the children have made, will be keeping Christmas indeed. The essential thing is that love and interest prompt the gift.

Or perhaps the children will wish to plan a Christmas service for their parents or some other group—a service involving the expenditure of time and thought and talent. It should be the children's own, planned and worked out by them. Such a service furnishes a happy motive for learning well the Christmas songs and poems which should be a joy to the children throughout their lives. We shall want the children to sense the awe, wonder, and beauty of that first Christmas night, through familiarity with Luke 2:8-16. We shall want to keep before them, in all these preparations, the idea of doing their best in order that the guests of the day may worship joyously with the children in observing Jesus' birthday. It is esential that there be plenty of time given for careful planning, perhaps in conjunction with other classes, of these Christmas "sharings" with guest groups.

Such a service, we believe, will help the children express the Christmas spirit of goodwill and friendliness. Certainly more is required than the mere repeating of "Peace on earth, goodwill to men" in order to bring it about.

How has Christmas changed the world? Has it not made love the ruling force? Those of us who were privileged to see "Green Pastures," which depicts the Negro's conception of God at work in the world, remember that not through the hurling of thunderbolts, nor the "passing of miracles" were the wayward children of God to be reclaimed, but through God's sending of his beloved Son to dwell among men, winning them by the beauty of a life freely given in service. Love proved itself mightier than the thunderbolt. And is it not so? Christmas is the ideal time for our children to learn that God's plan is for his children to dwell in love and peace with one another. If they really believe this, how long will wars last in the world?

These thoughts, old indeed, yet coming to us at each Christmas time with renewed vividness, would seem to be an essential part of our interpretation of Christmas to our pupils.

# The Workers' Conference

## *Based on This Issue of the* Journal

THE following is suggested as a program for the monthly meeting of teachers and officers. It is not prepared as something to be adopted thoughtlessly, exactly as it is. It is intended to "prime the pump" of ideas of local leaders so that they will develop plans for using the *Journal* in their monthly conference of workers.

### 1. Devotional Period

A review of Dr. Bundy's article and its meaning for our own attitude of close personal contacts with our pupils, or of aloofness and "long distance" service.

### 2. Are We Using an Experience Curriculum?

The following articles could be assigned and reviewed in this connection:

Coe, "What Is an Experience Curriculum?"
Acheson, "What Values Have Experiences for Religious Education?"
Zeigler, "Can Uniform Lessons Be Life-Centered?"
Barclay, "How an Experience Curriculum Works"
Mearns, "Activity Programs in Religious Education"
Editorial, "We Grow Through What We Experience"

The following questions could be distributed in typewritten form to the teachers and discussed in order or as called for:

a. What are our classes getting from the Uniform Lessons used in our school?

b. How can these Uniform Lessons be linked up more closely with life?

c. Which of our teachers can report instances in which their teaching has made changes in life?

d. Which of us gets the best results in the pupils' knowledge of the Bible?

e. Which of us is teaching a *word* curriculum; which, an *idea* curriculum; and which, an *experience* curriculum, according to Dr. Coe's treatment of these three?

f. Who can report an experience with any group in line with Miss Acheson's example of the children and colored people?

### 3. Our Christmas Plans

What has been done? What remains to be done? How can all our plans be strengthened so as to emphasize real Christian outcomes and not the superficial things that so often make up Christmas events? Does Christmas really achieve more Christian living, or does it produce frayed nerves and hurt feelings?

Lobingier, "Christmas and Peace Education"
Mearns, "Activity Programs in Religious Education"
Smallwood, "Interpreting Christmas to Children"
Wilson, "Peace I Give Unto You"

### 4. Our General Program

The following questions will help:

a. How do our departmental superintendents use the worship programs? If not, why not? If the programs do not meet our needs, what would we suggest to the editors about changing them? (The suggestions made should be sent to the editors.)

b. Are we making full use of the current film estimates? Could they be made available to parents?

c. Are we sharing at all in our community's program of religious education? What does the article by Burkhart, "The County Youth Council," indicate regarding this?

# Methods of Great Religious Teachers

## St. Ignatius Loyola

*By* ROLAND H. BAINTON*

*This is the fourth and last of a series of stimulating studies of the methods of great religious leaders of the Christian Church. Their methods cannot be adopted for our own day; but knowledge of their ways of handling their tasks and some sense of their spirit will broaden and enrich the work of a modern leader who has entered into their heritage.*

THE LAST of our studies deals with St. Ignatius Loyola, the founder of the Jesuits. Whatever one may think of the subsequent decadence of the order, there is no denying the sterling quality of the first flush. The Jesuits braved the heretic and the heathen in the spirit of Father Jay who, when warned that if he came to Germany he would be thrown into the Rhine, retorted, "It is as easy to go to heaven by water as by land."

The father of the order began his career as a knight in the service of the Queen of Spain. The fortress which he defended was besieged by the French. Ignatius persuaded the older officers to refuse to surrender and himself led the defense until his leg was shattered by a cannon ball, the bravado of chivalry rendered ridiculous by the impersonal machine of modern warfare. Loyola, to regain his shapely limb, had the bone rebroken, sawn, and stretched. During the long convalescence he called for romances, but was given the lives of the saints and of Christ, by which his thoughts were turned from the Queen of Spain to the Queen of Heaven, from the garrison of Pamplona to the militia of Jesus.

The first undertaking of the new life was penance, from which he learned to discountenance extreme asceticism. Mortification of the flesh is but a means. Here is the distinction between means and ends, which no one previously had drawn so sharply, and which was to serve as the basis of the teaching later attributed to his order that the end justifies the means. Next came a pilgrimage to the Holy Land. Here Ignatius visited the Mount of Olives and saw in the stone from which the Savior ascended to heaven the very imprint of his feet. On leaving the garden Ignatius could not remember which way the imprints pointed, and bribed the Turkish guard for another look. Here we discover that pictorial sense which plays so large a part in the Spiritual Exercises. Loyola returned to Spain and started his education from the bottom. During the course he gave himself to the cure of souls for abandoned women and hilarious students. The reform of the Catholic Church came not from popes and committees, but from the saints who commenced with individuals. At the University of Paris Ignatius would play billiards on condition that if his opponent lost he should take the Spiritual Exercises. Of these we shall speak in a moment. By relentless luring Loyola won a student band which was to become the militia of Jesus, the Jesuits.

The order grew. Loyola was made general. Then he became too busy for that personal attention which had characterized the beginnings. A recent biographer (René Fülöp-Miller, *The Power and Secret of the Jesuits*, 1930) suggests that this may explain the difficulty in recovering his likeness. The saint had refused to have his portrait painted. As soon as he lay in death the disciples called in a great painter to recapture the man in the few hours of light before the burial. The features were reproduced, but the saint proved illusive. An attempt from the death mask was equally unsuccessful. Then it came to light that some years previously a smuggled artist had worked from the saint in sleep and had failed. Was it because the true Ignatius had disappeared sometime before, lost in a mass of decisions and correspondence?

Whether or no, the Spiritual Exercises continued to fashion men according to his hope. This is one of the great books of devotional literature. Or should it be called a book? It is a manual, a soldier's manual, bare and austere, uninspiring of tears, laughter, and reasoned reflection like the Confessions of St. Augustine. The effect was produced not by the reading of the book but by the practice of the drill.

The success depends in part upon flexibility, in part upon rigidity. The Spiritual Exercises call for a contemplation of the entire drama of redemption in the course of four weeks. Five meditations, each of an hour, are allotted to each day. But there is great elasticity. The director—the Exercises are not to be taken alone—may shorten or lengthen the time and in other ways temper the cure to the malady. This is probably why such liberties have been taken with the Exercises in modern editions that it is difficult to obtain them in their original form. This freedom, too, has permitted the introduction of banalities which the saint rigorously excluded. I have, for example, an edition in which there is a meditation on the state of man after death when the worms are crawling through the sockets of the eyes, and so on, long beyond *ad nauseam*.

But with flexibility is combined rigidity. The time may vary and to some extent the content, but not the logical sequence. Sin, death, hell, the life and passion of Christ must all precede his glorification and man's redemption. The terror of the impressions is not to be lightened by any anticipations of the release to come. In fact during one week the candidate is not to know what is in store for the next. There is nothing of our cafeteria education. And we may observe that the Exercises were effective. Men love authority, as do children who grow utterly weary of having always to choose the hymn and the number of verses and of deciding every time whether to stand up or sit down to sing. What a relief to have some one settle all that and let them sing! But, we are told, they must learn to make decisions whether they like it or not. O! As Lord Northcliffe said, "America is the land of the free and the home of the brave where each man does as he likes and if he doesn't, you make him."

The Spiritual Exercises depend for their success in large measure upon ability to stimulate the imagination. Not for nothing had St. Ignatius gone back to fix in his mind the direction of the imprint of the Savior's feet. In just such concrete and vivid detail he would now lead the candidate to relive the drama of redemption. Every scene should be reconstructed with the aid of all the five senses,

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"to taste and smell the infinite fragrance and sweetness of the Godhead." (Second week, fifth contemplation.) As an aid to the memory of our sins we are to recall ourselves in the midst of our associates. In this total setting shame will overtake us for faults which otherwise might have eluded remembrance. After the contemplation of sin comes that of hell with the "smell of smoke, brimstone, refuse, and rottenness." St. Ignatius is very restrained here, however, in comparison with contemporary literature.

Next comes a survey of the life of Christ. The candidate is to imagine himself as actually present at all the scenes, listening to the conversations. "The exercitant must taste the loaves and fishes with which Jesus feeds the multitude; he must smell the Magdalene's ointment, and with her must anoint the Savior's feet, wipe them, and kiss them." Except that these are the words of a modern commentator. (Fülöp-Miller, *op. cit.* p. 10). Loyola is very sparing in his directions, and much more prosaic, or shall I say less obvious? The direction is to consider the road from Bethany to Jerusalem whether it is wide, whether it is narrow, whether it is flat, and the rest, and likewise the Garden of Gethsemane whether wide, whether large, whether of one style, whether of another. Just these little suggestions start the process of imagination and with astonishing reserve the candidate is then left to himself. There is room for authority in education, but St. Philip Neri well remarked, "If you want obedience do not give commands."

It would be interesting to know what shape the life of Christ assumed for those who abandoned themselves to their imaginations. Loyola gives them only a little skeleton of the Gospels to work from, and very occasionally an extra detail. Christ appears first to his mother, but we are distinctly told that this is not in the Gospels. Jesus indignantly overthrew the tables of the wealthy money changers, but spoke gently to the poor who were selling doves. These are almost the only embellishments. Ignatius showed severe restraint in the omission of the many imaginative touches of the devotional literature with which he was familiar. In one of these works Mary is preparing broth for Joseph when the angels inform her that her son is hungry in the wilderness. She thereupon supplies the food with which they minister unto him. Another writer knows the exact number of wounds of Christ, 5,490 symbolizing perfection. None of this in Ignatius! Yet quite probably his disciples, when left to themselves, would revel in the details which appealed to the taste of the times. Doubtless the gory would be prominent. Children love it. I find with my own that, if I make a slip in my dexterous skipping about the Old Testament and inadvertently hew someone to pieces, interest immediately picks up. Doubtless, too, the disciples of Ignatius would reconstruct the Gospel in local colors. Tissot had not yet introduced the vogue of portraying Christ in a Palestinian setting. In that day the nativity at Venice took place near the Grand Canal, at Florence with the background of Fiesole, in Spain beside the foothills of the Pyrenees. To introduce an example from the Old Testament, there is at Basel a fountain in stone above which a Teutonic Samson sprawls over the lap of a Teutonic Delilah, neither of the cinema type, while she prepares to hack his hair with an implement resembling modern tin shears. The Prodigal was German for Dürer, as the Madonna was Italian for Raphael or Filippo Lippi.

And why not? We do the same thing with our lives of Christ to the despair of some who say that if there are so many pictures it is because no one knows what Jesus is like. Ought we not to say that if the pictures were uniform it would be because he had ceased to stir? Jesus, even in outline, kindles the creative and lives by assuming ever varied forms. But is there not also a recognizable likeness in all the types? The real Jesus is after all inescapable. The lilies of the field may wither, but the cross always reappears.

The strength of the Exercises lies partly in the very fact that all the means are subordinate to the end, and the end is the glory of God and the propagation of the faith. This is a manual for the soldiers of the cross, who are to overcome not only themselves but also the heretics and the infidels. To Germany, to India, to China, and to the new world they were to go, indelibly stamped with the imprint of those four weeks. With St. Ignatius they had learned to pray, "Take, O Lord, and receive all my liberty, my memory, my understanding, and all my will, all I have and possess: Thou hast given it me; to thee, Lord, I return it; all is thine, dispose of it entirely according to thy will. Give me thy love and grace, because that is enough for me."

# Journal Cover Pictures

THE Board of Editors wishes every page of the *Journal*, including the cover page, to be of value to its readers. It has been decided, therefore, to run a series of cover pictures which will call attention to sources of good pictures which may be used in a program of religious education.

There has been chosen a series of pictures from the life of Jesus representing, for the most part, pictures which are not widely known but which are, in the opinion of the editors, worthy of study. The picture which inaugurates the series appears on the cover for this month. It represents two little children looking at the baby Jesus. It has been chosen with the children of the nursery and beginners' departments especially in mind. The painting from which this reproduction has been made is one of Margaret Tarrant's recent ones, done in lovely colors. Copies in original color may be ordered from Hale, Cushman and Flint, 857 Boylston Street, Boston, Massachusetts.

It is suggested that church schools which are interested in providing some Christmas gift for the little children may consider ordering small size copies of this picture as such a gift.

NOTE: The *Journal* office, of course, does not carry copies of the pictures, and so cannot receive orders for them.

# The International Curriculum Guide

BOOK ONE, *Principles and Objectives of Christian Education*, with a prospectus of the entire program. 114 p. Price 50 cents.

Book Two, *Christian Education of Children.* (Mimeographed) 288 p. Price $1.00.

Book Three, *Christian Education of Youth.* (Mimeographed) 218 p. Price $1.00.

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Research Bulletin No. 12, *Experiences of Intermediates.* (Mimeographed) Price 50 cents.

Order from the International Council of Religious Education at the price stated, cash with order.

# Christmas and Peace Education

*By*

JOHN LESLIE LOBINGIER*

*Tiffany Studios*

OF ALL the special days in the calendar Christmas is preeminently our Peace Day. Before Goodwill Day had been established and before there was an Armistice Day, people were observing Christmas in the cause of peace education. It is right that it should be so, for if "peace on earth" has any meaning it is something more than an individual inner state of mind.

In the classes of the church school many have been thinking during recent weeks of Christian standards of life, problems of everyday living, or a Christian social order. By implication or specific reference they have had their attention focused upon world peace as a major cause for which to work, and Christmas will rightly be utilized as the climax for this emphasis.

The General Sunday School Association of the Universalist denomination set a fine example for the rest of us when it made world peace its major emphasis for a six or seven weeks' period in the spring, culminating in Goodwill Day. The denominational weekly paper gave suggestions. Pages for loose-leaf notebooks were sent to every superintendent: one page gave the words of peace hymns; another gave a poem, "The Illusion of War"; another gave three peace prayers; still others gave fine material on "War must go," "Peace must come," et cetera. For a month and a half there were activities and worship and study in their church schools on the theme of peace, and Goodwill Day was the climax. Christmas may be similarly observed by any of us who care to make it the climax of an emphasis on peace education.

Shortly before Christmas last year the young people's group of a New England church held what they called a Model Disarmament Conference. Looking forward to the event that was so soon to occur in Geneva, they studied the problems involved and dramatized what they thought might (or should) occur at that great conference. This was peace education not only for themselves as participants but also for the church at large as listeners and observers. While there is not always a Disarmament Conference a few weeks ahead there is always some vital issue related to the question of peace and war. This natural interest at Christmas time may be utilized in a community-wide effort in the direction of international understanding. What has been called the Ripon (Wisconsin) Project in International Relations had its beginning in a church group. That church club, about to go out of existence, undertook instead a study of world problems. Six meetings were held. They were of such significance that the idea spread throughout the community and as a result many organizations devoted their attention to international affairs. There were study groups and lectures; editorials and articles in the local papers; exhibits and poster campaigns; petitions for government action; a world peace emphasis at Christmas time in the churches. A somewhat different community movement of the past year has been the World Tomorrow Group in Wellesley, Massachusetts. This voluntary organization has promoted systematic individual and home reading and also group study on international affairs. It has used posters and the columns of the local paper to keep the peace ideal before the mind of the public. Other communities may follow these examples at any season of the year but the emphasis on international goodwill so commonly associated with Christmas suggests the appropriateness of launching out into community efforts of peace education.

Younger boys and girls also may be guided toward creative activity in the field of peace education. The writer has before him the record of a meeting of a junior council of a Connecticut church school in which the whole discussion was on international attitudes and peace and war. They worked out their own worship service on the theme of world brotherhood and considered what they as boys and girls might do for the cause of peace.

The pre-Christmas season is an admirable time for guidance in this direction. Something is needed beyond a

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mere recognition that the message of December twenty-fifth may appropriately be a message of peace. More extended activities are needed with concentrated attention upon the peace theme. Let boys and girls dramatize the stories of peace. Let young people come to grips with real problems in this field. Let men and women start a campaign through which they may leaven their community, or their church, with the gospel of peace. Let the entire school engage in some project of international goodwill. Lead people to think of Christmas as a peace day because it is made the climax of their concentrated attention upon the things that make for peace.

Among the methods of peace education, clear thinking must be given its due place. In our tendency to stress action rather than words we are in danger of minimizing investigation and study and careful thought. No question furnishes better illustration of the fact that most people merely echo the past than does this question of peace and war. It is good to know Bible words that may be applied to modern problems; but it is better, with a background of Christian principles, to give clear thought to the problems of our present-day world. World peace is a major problem that calls for clear thinking.

Whatever our course of study, we shall have the opportunity of centering attention upon specific issues. With adult groups the question of the home will be to the fore. When Christmas gifts are considered, why not offer guidance that will lead parents to give to children books that promote better understanding and appreciation of other races and nationalities? Why not discuss the effect of books which promote international hatred or unduly magnify the glories of war? Why not give attention to the psychological effect of toys that suggest war?

Groups need to study the whole war system. We have had our "war to end war." Now we know that no war can end war; we have learned—or have we?—that only peace, not war, can end war. In *Modern Civilization on Trial* the story is told of the Japanese diplomat who thought the standards of Christian people peculiar, for he said that when the Japanese came to the Occident bringing their painting and their poetry they were called barbarians, but when they came again after their war with Russia, showing that they could shoot straight, they were welcomed as civilized!

Recently two hundred and fifty young people gathered for two days, with group leaders and resource leaders, and faced two questions, one of which was war and peace. One section of their findings was this:

> We call to the attention of all cooperating young people's groups that the following are important things to do for world peace:
>
> 1. To believe in peace.
> 2. To adopt a program of education that will lead young people to know the facts in regard to peace and war and in regard to the agencies of peace and war rather than being swayed by propaganda.
> 3. To foster international friendships by personal and group contacts, correspondence, goodwill projects, study, etc. This will help overcome people's distrust of other nations.
> 4. To hold forums and discussion groups such as this conference.

If during Christmas month we might set the stage for individual and group thinking on such problems as military training, big armaments, Christ and the big fist method, we would find the result rewarding.

If people's activities and thinking have been along these lines prior to Christmas, they will have something to enrich their celebration and they will find it easy to make it, not merely a peace day, but a time of peace education.

## Can Uniform Lessons Be Life-Centered?

*(Continued from page 12)*

that the most ready way to achieve this end is to educate the users of Uniform Lessons to appreciate modern principles of Christian education. When the appetite for better church school lessons has been aroused, a more life-centered system will have its day.

### A Life-Centered Uniform Lesson

To illustrate the principles by which a Uniform Lesson can be made more life-centered, the writer has chosen the current lesson for December 4, 1932. The Committee on Improved Uniform Lessons submitted as titles: Intermediate and Senior Topic—"Playing Fair with Other Races"; Topic for Young People and Adults—"Following Christ in Dealing with Other Races." The general title that will be printed in practically all quarterlies and lesson helps will be "Living with People of Other Races."

The biblical passages recommended for study are:

I Kings 8:41-43, part of Solomon's dedication prayer.

Luke 10:25-37, the parable of the Good Samaritan.

John 4:5-10, Jesus and the Samaritan woman.

Acts 10:9-19, 28-35; 17:22-28, the experience of Peter with the vision of the sheet and the Roman centurion; and Paul in the Areopagus.

All the elements for a life-centered lesson are present in the foregoing outline. (The adult class is the age group being considered by the writer.)

1. Most adults have acquired racial attitudes that are unchristian. Their need of adjusted attitudes is the life-situation, the present experience of the learner as the setting for the lesson. The alert teacher by application of the principles of group discussion will bring these needs into consciousness.

2. The past experience of the learner and of the race will be probed to discover how race prejudice has arisen and how it has been dealt with by others. This will lead immediately to the Bible references as authoritative Bible experience, and to historical and current data available for class use. Solomon, Jesus, Peter, and Paul will furnish their examples from the Bible. The Jew, the Negro, and the Japanese will give all the current illustrations that can be used. Both the Christian and the unchristian methods of race relations will be compared and evaluated by the class under the guidance of the teacher.

3. The lesson will provide for Christian adventures in race relations. This must be a project based upon a time schedule that will permit practice in the new way of living. If the class has learned the principles on December 4, or has learned them even partially, the teacher must not drop the lesson at this point. December 11 will force the class to consider the problem of leisure if they follow the Uniform Lessons meticulously, but the teacher will keep in mind the necessity of continuing the project begun on December 4.

The writer is aware that many adult classes will spend their hour together on December 4 discussing the historical incidents in Kings, Luke, John, and Acts. They will miss almost entirely the life experiences embedded in these Bible passages, and they will not be used to guide the ongoing experience of the learner. Other classes will come through with changed attitudes and a desire to adventure with Christ in living with other races. The latter will have discovered a way to make a Uniform Lesson life-centered and Christ-centered.

# The County Youth Council

*By* Roy A. Burkhart

***In more than twelve hundred communities in the United States and Canada cooperative youth councils are now at work. To many readers this will be a surprising statement. So, they will ask what these councils are, why they are, and what they do. Such questions this article will answer. The pictures at the top show the type of attractive and competent people who serve as officers of these councils.***

COUNTY youth councils are rapidly becoming one of the strongest links in the great chain of cooperative religious organizations in the nation. In these councils, young people are learning the methods of cooperative work and are getting a passion to build the church universal in the world. They are discovering that the objectives and the problems of all churches are about the same, and therefore that greater efficiency and more success can be secured through cooperation than by each group working alone. Out of these youth councils should come an army of adults to guide the destiny of cooperative work in the future. The reader will be interested in discovering more of what these councils are and what they do.

These councils are formed in numerous ways. In some instances, they are composed of the officers of district or township councils. This is true of the practice in five or six states. That is, the state emphasizes first the formation of the smaller groups, and then later the county council becomes the federation of these smaller units. In other instances, the county council is composed of the officers of the annual youth conference, the adult county youth director, and some additional young people and adults appointed at large. This is perhaps the prevailing practice. There are cases where the county council is made up of officially appointed representatives of cooperating denominations and other agencies, such as Christian Endeavor and Y. M. C. A. and Y. W. C. A.

They are organized to bring the united efforts of all Christian young people to bear upon the issues and problems of the church and of youth, through the fostering of common emphases and the administration of a variety of enterprises, such as leadership conferences, mass meetings, athletic meets, and dramatic tournaments.

They are ordinarily supervised by a county council of religious education, of which they are one department. They have an adult counselor and in many cases an advisory adult committee to help them in their work.

In too many cases the program contains merely a list of traditional activities which are included annually because it is the custom, without finding out just what the needs of the area are. Also, there is often a prevailing list of activities which draw the attention of young people from the local church rather than center their attention on the work of the local church.

Each activity undertaken by a county council should meet some definite need, and the primary purpose of the council should be to help young people give better service to their respective local churches. The right of a county youth council to exist may logically be measured by the degree to which it measures up to these two conditions.

With this in mind, there are some activities which many councils carry on, as follows:

*1. Leadership training projects.* The annual county conference is the most common project. Hundreds of these conferences are held each year. While much of the emphasis is personal and of an inspirational nature, yet a great deal of attention is given to training in worship, recreation, and other types of leadership.

Many counties put on area institutes of one evening each in different parts of the county. To this meeting adult leaders of young people and key young people from the local churches are invited. One series of institutes is given to worship, another to recreation, another to understanding young people, and still another to program building. A few counties enlarge this idea by holding a county-wide institute running through a whole week on different interests, such as song leading, discussion leadership, recreation, and others.

There are places where demonstrations of one sort or another are provided. A county-wide rally is held for the purpose of demonstration. A group provides a worship service in which there may be a story or some drama. Following this there may be a demonstration discussion group. Finally, a demonstration recreation service is offered. At the close, the group has an opportunity to ask questions about the different methods used and a discussion follows. Such a procedure undoubtedly has genuine values.

*2. Cooperative program building.* In some counties there are cooperative committees for such fields of work as worship, recreation, lesson materials, and special days. These committees work out suggestions and make them available to the local church in a usable form. Some city and rural councils have rendered valuable service to the local church in this way. It is especially helpful to smaller churches, where resource materials are often very limited.

*3. Promotion of interdenominational spirit.* While counties should have, as their primary purpose, the im-

*(Continued on page 39)*

# Peace I Give Unto You

## *A Christmas Play*

*By* Dorothy Clarke Wilson*

Characters

Joseph, *a peasant*
Marta, *his wife*
Peter, } *their two sons*
Alec, }
A Soldier

Place: A peasant's cottage.

Time: A Christmas Eve.

Scene: The one-room cottage of Joseph and Marta near the boundary of the tiny kingdom of Saxonia. At left (if desired, just behind the scenes) is a closed fireplace or built-in oven, with various cooking utensils hung on the wall. At center back is a table used for serving meals. At present there stands on this table a small evergreen tree adorned with tiny, homemade candles. There are other candles about the room, and at least part of the light comes from these. There are several crude wooden chairs and against the wall at the right of the table, a wooden bench. On the right is a door leading out-of-doors and in the rear, over bench, a small window high in the wall. The place, though bare, is scrupulously neat.

(Marta *is discovered by the tree. She has just brought out of their hiding place two long woolen mufflers of bright colored wool and two kerchiefs to wrap them in. With loving pride she holds them up, first one then the other, and looks at them critically.)*

Marta: They are good—good. As good as the little grandmother ever made, and hers were the talk of the whole countryside. Never have I made such lovely ones, so fine and warm.

*(She rolls them up in the kerchiefs, making a soft, bulky bundle of each, and places them in a conspicuous place in front of the tree. Then she rearranges the ornaments on the tree with painstaking care, standing off to view the effect. Finally, with a furtive glance toward the door, she reaches behind the tree and pulls out a similar package, also wrapped in a kerchief, which she unrolls, with frequent glances toward the door.)*

Marta *(softly, holding up the muffler that had been wrapped in the kerchief):* It's the nicest of all. By far the softest wool and woven in the prettiest colors. But he'll never know. *(Suddenly she clutches it fiercely to her breast, dropping down in a chair by the table.)* Oh—Alec! Alec—my baby!

*(At the sound of a footstep outside she jumps up and hastily rewraps the muffler, thrusting it back under the tree.* Joseph *enters, his arms full of fagots, which he places beside the fireplace. He moves heavily, and his shoulders are rounded from a lifetime of bending over the soil.)*

Joseph *(shivering and warming his hands at the fire):* It's cold tonight. *(Glancing at her sharply.)* What's that you're doing, mother?

Marta *(a little flustered, for she has just got the third muffler out of sight):* Just—just fixing the candles on the tree. *(She makes a pretense of straightening them.)* They get crooked. It's the heat of the fire, I guess.

Joseph *(suspiciously):* What you got in those bundles?

Marta *(cheerfully):* Just some nice woolly comforters I made for you and—and Peter. I'll give you yours now. It'll keep you nice and warm when you're cutting wood this winter.

*(She undoes one of the bundles, holds the muffler up triumphantly, and winds it around his neck.)*

Marta: There! Isn't that nice and soft and warm?

Joseph *(deliberately removing it):* It's no time to be thinking of Christmas and all its trappings. We may not have a roof over our heads before morning. They're over the border already and not five miles away.

Marta *(her hand flying in instinctive terror to her throat):* Not—not—

Joseph: Yes. Them. The enemy.

Marta *(her hands dropping helplessly):* Then—that means—he won't be here. Peter won't be here.

Joseph *(tonelessly):* No. It wouldn't be safe for him to come—not now. It isn't safe for us, being here tonight. We ought to go back—away from the border.

Marta: Why isn't it safe, father? Nobody would harm anybody else tonight, not on Christmas Eve. Tomorrow is a holy day.

Joseph *(turning with a mirthless laugh to replenish the fire):* Christmas Eve! Holy day! When two brothers are hungry for each other's blood!

Marta *(laying a quieting hand on his arm):* There, father, you mustn't talk so. You know our boys don't want to kill each other. They've just got things all twisted—somehow.

Joseph: They're twisted—all right.

Marta *(suddenly eager):* You said they—the—the enemy, I mean—was only five miles away. Joseph, what if he were there with them tonight—my Alec?

Joseph *(whirling angrily):* Stop! Don't mention his name in my house. You'd be a traitor, too, if I'd let you.

Marta: Alec isn't a traitor. He just—

Joseph: I know what he did. If it isn't being a traitor to run off and join the enemy's ranks and fight against your own kith and kin, I don't know what is.

Marta: But—he was just a boy, and, after all, he's lived over there longer than he ever lived here. It's years since he's been over here across the line except for the long vacations and holy days. You sent him there yourself to school.

Joseph *(truculently):* So you're standing up for him, are you, and blaming me? Where's your patriotism?

Marta: Is patriotism more important than—than loving? Hasn't a body got a right to love on Christmas Eve?

Joseph *(doggedly):* You still have Peter, haven't you? He's a son to be proud of, fighting for his country, working up to be a captain in the king's regiment.

Marta *(sitting down, her hands folded helplessly in her lap):* Oh, dear, I can't understand it. Everything's messed up so. Alec's our son, isn't he, and every bit as good and brave as Peter, but just because he wears a different colored suit I can't even love him—not even on Christmas Eve. *(She suddenly lifts her head determinedly.)* I don't care. I do love him, and I'm not going to stop just because some men are selfish enough to go fighting over a bit of land. And I've made a comforter for him just like Peter's, and it's going underneath the tree in plain sight, right where it belongs. *(With a defiant gesture* Marta *pulls out the third bundle from its hiding place and places it beside* Peter's.) I'm going to light the candles, too!

*(She takes one of the other candles and, with a hand that trembles from repressed emotion, lights the small tapers one by one. Then she takes a larger one and places it with determined fingers in the window.)*

Joseph *(sharply):* Here! What's that you're doing?

Marta *(defensively):* It's just the Christmas candle. We always have it in the window. It's to light the way for the Christ Child, should he walk the earth tonight in the form of the beggar or the humble stranger.

Joseph *(angrily, trying to thrust himself by her to take the candle down):* Whoever walks tonight will take the form of spies and pickets. Quick! Let me put that out of sight and get the window covered!

Marta *(patiently stopping him):* No, no. Can't you see, father? We've got to have it there tonight. The Christ Child hasn't any part in all this fighting. What if He came—or—or Peter—and found the path all dark!

Joseph *(still protesting but more feebly):* You'd have us murdered in our beds—

Marta: Please—just tonight!

*(Suddenly she crumples up in a chair, burying her face in her hands and sobbing.* Joseph *looks on a few moments helplessly, then pats her clumsily on the shoulder.)*

Joseph: There, there, mother! Don't cry. Maybe I spoke harsh. I didn't mean to.

Marta *(sitting up and drying her eyes):* I—I miss them so. You don't know how I miss them, father. In the daytime when you're out in the woods, I think I hear them coming, and my heart beats so wild. I hear a noise, and I think it's my Peter whistling or my Alec throwing sand against the window. That's the way they always did when they came home. And now they're fighting—each other. Sometimes I think I can't bear it.

(Joseph *pats her shoulder, then blowing his nose to hide his emotion, goes over to the fire and warms his hands.)*

Joseph *(huskily):* It's going to be a cold Christmas—in more ways than one. I hope everybody has a warm bed.

*(There is a sound of whistling outside, coming steadily nearer.* Marta *springs up, joyful and unbelieving.* Joseph *turns expectantly.)*

Marta *(running to the door):* It's Peter. It is! It's my Peter!

*(Before she can open it,* Peter *enters, closing the door quickly behind him. He is a tall, good-looking young man in a long military cape, high boots, and a captain's hat.)*

Marta *(going toward him with outstretched arms):* Peter!

Peter *(leaning wearily against the door):* Well, I've got here at last. I'd have missed my way without the candle in the window.

Joseph *(eagerly):* Here, boy, here! Come over here by the fire and get warm. It's a night to make a wild boar shiver. Did you come far?

Peter *(laughing shortly):* Only from the deepest hell. *(As* Joseph *starts to help him off with his cape.)* No—I can't stay.

*Westbrook, Maine.

I was a fool to come. They almost got me—out on that bare stretch between here and town.

ARTA: Got you? Oh, dear, you don't mean —they'd try to kill a body—not on Christmas Eve!

TER *(ironically):* Oh, no. No—of course not! They were only shooting for the fun of it, and one of their bullets just happened to riddle my cap. It's a new way we've got of celebrating, that's all—celebrating the birthday of your Prince of Peace. *(Laughs bitterly.)* Good heavens above! How Somebody—somewhere—must be laughing at us!

SEPH *(sternly):* Shame on you boy, for jesting. You're fighting for a great cause.

TER: No doubt. If I could only find out what it is.

SEPH *(firmly):* You're fighting to save your country from the enemy. And we're proud of you, mother and me. You're all we've got left to be proud of since—since *(His voice breaks.)*

ARTA *(hovering about anxiously):* Sit down, Peter, here by the fire where it's nice and warm. You won't be going back tonight?

TER: I must. There's something big afoot. No knowing what will happen tomorrow. There's a rumor the enemy are planning a new attack.

ARTA *(protesting):* But tomorrow's Christmas.

TERS Tomorrow is—tomorrow. *(He sinks into a chair with a sigh of content.)* You don't know how good it is to be home again.

ARTA *(suddenly bustling about over by the fire):* There, there! How stupid of me, to let you go all this time hungry! I'll get you some black bread and a bit of porridge.

TER *(eagerly):* Are there pepper cakes?

ARTA *(happily):* Not only pepper cakes but lots of other Christmas goodies. You just wait—

TER *(springing up, startled):* What—what was that?

SEPH: The frost cracking in the ground, most likely. A night like this it sounds like bullets snapping.

TER *(backing away from the door):* Listen! It's someone coming. They've followed me here. I—I was a fool to come.

ARTA *(hopefully):* Perhaps—if we were real nice to them and offered them a bit of pepper cake—

*(There is a sound of sand or small pebbles rattling against the window pane.*

ARTA's *face lights up with a wild joy. She runs and opens the door.)*

ARTA: It's Alec! It's my Alec!

*(*PETER *stiffens, and his hand flies to his sword hilt. He stands very straight and stiff beside his chair.* JOSEPH *slowly rises and instinctively steps between* PETER *and the door.)*

ARTA: Look, father, look! It's Alec!

(ALEC *drags himself in. He is nearly exhausted, and his soldier's uniform is soiled and ragged. It is suggested that the color of* ALEC's *be gray in contrast with the color of* PETER's, *which should be more striking, possibly a bright blue.)*

LEC *(smiling):* Hello, little mother. Merry —merry Christmas.

ARTA: There, there, baby! You're all tuckered out. Sit down here 'til you get your breath. *(She helps him to the bench.)* And how thin you are! I don't believe they've fed you very well.

LEC *(weakly):* I've been sick.

ARTA: You don't need to tell me. Haven't I tended you through measles and whooping cough and I don't know what not? Bring a cup of water, father—quick—for Alec.

*(*JOSEPH *hesitates, then mechanically he fills a cup with water and brings it to* MARTA. *She gives it to* ALEC *to drink.)*

JOSEPH: You'd better tell him he can't be staying.

MARTA *(loosening his coat):* There! Don't that feel better?

JOSEPH: We haven't got any room in this house for traitors.

ALEC *(standing up weakly and facing him, eyes blazing):* I'm not a traitor. I'm fighting for the side that's in the right. This whole war's nothing but a selfish scheme of your petty, weakling, little monarch—

*(Suddenly he catches sight of* PETER, *who at these words has drawn his sword half out of its sheath. Instinctively his own hand flies to his sword. He takes a step forward, and the two stand facing each other in undisguised hostility.)*

ALEC *(after a pause):* You here—with our troops camped not an hour's march away! You've got more courage than I'd give you credit for. You Sacks are spineless creatures when it comes to fighting.

PETER *(slowly):* I ought to kill you.

ALEC *(indifferently):* Go ahead! It wouldn't be the first time I'd met a Sack single-handed—and worsted him, too.

MARTA *(in keen distress):* Peter! Alec!

PETER *(hotly):* Do you realize you're talking to a captain of the king's regiment?

ALEC: Do you think I'd call any man captain who wore that uniform?

PETER: By heavens, that's enough of insult! *(His hand clenches on his sword, and he takes a step forward.)* A little more of this—

ALEC *(recklessly):* Come on! I'm ready. *(He grows suddenly dizzy and tries to steady himself.)* I—I—Where are you, mother? The room is swimming round and round.

MARTA *(pressing him back on the bench):* There, there! You mustn't try to talk. No wonder your head hurts with your brain all twisted up with queer ideas. Just sit there still, and I'll get you some black bread and a bit of porridge. There's some for Peter, too.

ALEC *(eagerly):* Are there pepper cakes?

MARTA: Enough to fill a basket. *(She sees* PETER *resolutely fastening his cape.)* Peter! You'll not be going now! We've still to have our Dedication Night together. Father get the Book. It's lying ready on the shelf.

PETER: I've got to go. Surely you don't think I can stay here now—with him!

MARTA: Why not? Haven't we always had our Christmas Eves together? *(She clasps her hands eagerly.)* It's just as I had dreamed—the tree all shining, pretty, looking so peaceful in the candlelight—and just us four together, same as we used to be. I always loved the Night of Dedication. It seems for once as if heaven's no higher than a poor peasant's roof.

PETER: What matter whether it be a roof of boards or stars? There's just as much room beneath to hate and fight and—kill.

MARTA *(bustling about near the fire):* You'll feel different when you've broken bread together. Here, Peter, bring your chair up! I'll let you sit in your old places. It'll seem more natural and homey. Come, Alec. You'll both feel better to get a little warmth inside you.

PETER *(stopping her as she moves from the stove to the table and speaking in a low voice):* You're playing with fire, mother.

*(Continued on page 32)*

# The Prince of Peace

*By* DOROTHY CLARKE WILSON

*The following is suggested as a worship service for use with the play, "Peace I Give Unto You."*

OPENING THOUGHT:

They say that on a Christmas Eve in Flanders' field,
Somewhere along that death-strewn waste of No Man's Land,
Among those wrecks of towns and hearts and men,
The noise of fighting ceased, the stars grew kind,
And foe met foe and clasped each other's hand.

O mocking armistice! O irony of peace!
All for the haunting memory of an ancient star!
And yet—I wonder what the living flame
Of that Child's love might bring a burdened world,
If memory of His Star could stop a war![1]

CHORAL RESPONSE *(The following is the chorus of the hymn, "O Zion Haste"):*

"Publish glad tidings, tidings of peace,
Tidings of Jesus, redemption and release."

CALL TO WORSHIP: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace;

"That bringeth good tidings of good, that publisheth salvation;

"That saith unto Zion, thy God reigneth."

SONG *(congregational hymn or solo):*

"Angel of Peace," (Tune: "American Hymn")

RESPONSIVE SELECTIONS:

*Leader:* Comfort ye, comfort ye my people, saith your God.

*Response:* Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.

*Leader:* Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

*Response:* Thine eyes shall see the king in his beauty; they shall behold the land that is very far off.

*Leader:* For unto you is born this day in the city of David a Savior, which is Christ the Lord.

*Response:* Glory to God in the highest, and on earth peace, good will toward men.

CHORAL RESPONSE:

"Publish glad tidings, tidings of peace,
Tidings of Jesus, redemption and release."

LEADER:

We would see Jesus, lo! his star is shining
Above the stable while the angles sing;
There in a manger on the hay reclining,
Haste, let us lay our gifts before the king.
—J. EDGAR PARK

SILENT MEDITATION AND PRAYER while the music of the preceding stanza is played softly.

THE WORDS OF JESUS, THE PRINCE OF PEACE:

"Peace I leave with you, my peace I give unto you,
Not as the world giveth, give I unto you.
Let not your heart be troubled, neither let it be afraid."

HYMN: "I Heard the Bells on Christmas Day"

CLOSING THOUGHT:

What was the first prophetic word that rang,
When down the starry sky the angels sang?
That night they came as envoys of the birth—
What word but peace, "peace and good will on earth"?

And what was the last word the Master said,
That parting night when they broke brother bread?
That night He knew men would not let Him live—
Oh, what but "Peace I leave" and "peace I give"?
And yet behold; near twice a thousand years
And still the battle wrath, the grief, the tears!
Let mercy speed the hour when swords shall cease
And men cry back to God, "There shall be peace!"
—EDWIN MARKHAM.

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# Suggestions for Building Worship Programs

## PRIMARY DEPARTMENT SUGGESTIONS FOR JANUARY

By Clara Beers Blashfield*

THEME FOR THE MONTH: *God's Loving Care*

### Thinking with the Leader

As a child comes to realize that much of God's care is manifested through the working of law and order; that, to a great extent he works through man; and that he, a child, has an important part to do in cooperating and thus helping to make God's care effective, there may come to him a greater sense of security and comfort and trust in the loving heavenly Father. God, the giver of every good and perfect gift, God who cares even when a sparrow falls cannot change the laws of a great universe to suit *our* convenience. Gifts from God, in order to insure happiness, must be rightly used, and only as we learn to work with God for the good of all can we expect the maximum of happiness for ourselves and others.

With such an understanding of the great and all-wise Father the child can more clearly understand the coming about of certain disastrous events, sometimes attributed to God; with such an understanding he comes to place in God the utmost trust and faith. If things go wrong he can see that he himself may have been at fault; he will know that God's loving care is ever with us and that we are free to speak to him and ask for help to do our part in this great cooperative enterprise of living, anytime and anywhere, recognizing that God's laws are indeed a blessing to all.

Briefly outlined the plan of procedure for the five Sundays of the month may be somewhat as follows:

FIRST SUNDAY: *God's Careful Provision for the Needs of His Children*

"Anytime and Anywhere" by Jessie Eleanor Moore (Methodist Book Concern).

1. God's gifts of sunshine, rain, snow, etc.
2. The seasons.
3. Day and night. (Work and playtime are provided, but also is a time for rest.)

SECOND SUNDAY: *Thanking God for Loving Care*

Recall ways in which we may thank God and prove that we care. (See *International Journal* for November, 1932, page 27.)

THIRD AND FOURTH SUNDAYS: *Learning to Work with God—Helping God Care*

Problem: If God can do all things, do *I* need to help?

1. God depends upon us to make his care effective. (If I rush out in front of a speeding car can God save me?)
2. God depends upon us to be helpers, feed birds, water plants, care for pets. "We are God's fellow workers." I Cor. 3:9.
3. He expects more of us than of the birds and animals.

FIFTH SUNDAY: *Depending Upon Each Other*

1. Helpers must cooperate with each other and with God.
2. Helpers in God's family are parents, teachers, farmers, milkmen, postmen, etc.

### Source Materials

Materials of worship give the child a language of expression toward God. Since it is quite impossible to use all suggested materials, choices must be made. Use those materials best suited to your own children and fitting your particular situation.

SONGS: "He Cares for Me"[1]
"Winter Hymn"[2]
"Something Happy"[3]
"God's Love"[4]
"God Is Near"[5]
"We Thank Thee"[6]
"Father in Heaven"[7]
"He Needs Me"[8]
"The Extra Prayer"[9]
"O Come and Let Us Worship"[10]
"Morning Hymn"[11] (second verse)

SCRIPTURE SONG: "He maketh his sun to rise; He causeth his wind to blow; He giveth snow like wool"[12]

INSTRUMENTAL MUSIC: "All through the Night"[13]
"Cradle Song"[14]
Hauser's "Nachtstuck"[15]
Schumann's "The Story I Love Best"

POEMS: "The Seasons" in *Ring Songs and Games* by Clifford, and *Story Paper*, Graded Press, Course III.
"God, Who Made the Earth" by Mrs. S. B. Rhodes, in *Worship and Conduct Songs.*
"He Prayeth Best Who Loveth Best" by Coleridge, in *Songs for Little People.*
"God's Love" by Elizabeth Cushing Taylor.

> We do not see the wind.
> We only hear it sigh;
> It makes the grasses bend
> Whenever it goes by.
>
> We do not see God's love.
> But in our hearts we know
> He watches over us
> Wherever we may go.
>
> We do not have to see
> To know the wind is here;
> We do not have to see
> To know God's love is near.

—From *The Picture Story Paper.* Used by permission of The Methodist Book Concern.

"The Star" by Anna Burnham Bryant, in *A First Book in Hymns and Worship.*
"Back of the Loaf" by M. B. Babcock, in *Worship and Conduct Songs.*
"Where Do All the Daisies Go?" by Isabella F. Bellows, in *Songs for Little People.*

*Note:* Unless you are convinced that the musical setting adds something to a poem, it may as well be used as poetry merely. Children love and need poems just as they love and need songs.

STORIES: "The House with the Green Shutters" from *Primary Worship Guide* by Perkins (Pilgrim Press).
"The Boy Who Wanted To Play Always," from *Worth While Stories for Every Day* by Evans (Milton Bradley Co.)
"The Story of Little Trot" (printed herewith).
"The Line of Golden Light" (helping a blind sister), from *In Storyland* by Elizabeth Harrison (Macmillan Co.).
"Where Love Is, There God Is," by Tolstoi. ("Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Matthew 25:40.)
"When a Baby Needed His Big Sister" (Bible story of Miriam and Moses).
"The Good Samaritan," from the Bible story ("Go and do likewise." Luke 10:37.)

SCRIPTURE: "He careth for you." I Peter 5:7
"Now we that are strong ought to help the weak." Romans 15:1 (paraphrased)
"I delight to do thy will, O my God." Psalm 40:8
"What time I am afraid, I will put my trust in Thee." Psalm 56:3
"We are laborers together with God." I Cor. 3:9

PICTURES: Use suitable pictures from regular picture sets.

### Activities That May Induce Worship

1. Make feeding troughs for birds and feed them.
2. Follow up work regarding needy families who were helped at Thanksgiving and Christmas time.
3. Plan a surprise for the beginners.
4. List ways in which we may help God care for ourselves and others, for pets, birds, plants, etc.

### Suggested Procedure for January 22

THEME: *Helping God Care*

Before the session, early children will have fed the birds, watered the plants, cared for gold fish. They may have discussed ways in which we may cooperate with God in caring for birds and even for ourselves. The problem suggested in the outline may arise with the group. The worship service should help to answer such a problem.

CALL TO WORSHIP: "O Come and Let Us Worship"[10]

LEADER: Some of us have been talking about how God cares and of ways in which we may help him care. The music that Miss _____ is going to play for you, you may remember is called "All through the Night." It tells us in lovely melody of God's loving care for us through the night which he has provided for us as a time when we can rest and become ready for another day of work and play. The music seems to say, "I am with you and will guard you." We help God care for us at night by trying to go to sleep at once at the time mother thinks we should go to bed. As we listen, let us be thinking of God's care for us all through the night.

PIANO: "All through the Night"[13]

LEADER: Shall we thank God now for his loving care of us both by day and at night time?

OPENING PRAYER: By leader

SONG: "He Cares for Me"[1]

LEADER: In my Bible I have found a verse that says just what our song says. Who knows the verse?

ALL: "He careth for you."

LEADER: I have another verse which I wish to share with you. It tells us that we have a part in helping God care for ourselves and others, and for the birds and our pets.

SCRIPTURE *(read from Bible):* "We are laborers together with God." I Cor. 3:9

SONG: "Winter Hymn"[2]

STORY: "The Story of Little Trot"

Little Trot was playing on the beach near his home. He had made a big mountain of sand. It was almost as high as the rocks that lie asleep all day in the sun.

When Trot had worked for a long time Jane, his nurse, brought him a roll and a piece of chocolate. Trot turned the mountain into an armchair, and sat happily biting his roll and nibbling his chocolate.

Then something happened. A little boy came

*Markesan, Wisconsin.

sdering down the beach. Trot stopped eating stared. He had never seen a boy so dirty before. ' boy's feet were bare and his shirt was torn. ' boy stopped and looked at Trot. Trot crammed last bit of roll into his mouth.

Have you had your lunch?" he asked.

No," said the boy. "There wasn't any."

Did your mother forget to go to market?" Trot sdered how a mother *could* forget her little boy.

he boy did not answer.

rot sat thinking. "Then you are hungry. If I known you were coming I could have saved roll."

he boy made holes in the sand with bare toes.

n Trot asked, "Do you ask God to give you your ly bread?"

No," said the boy. "Is it true about God?"

Why, of course," said Trot. "We talk to him ry day, and he takes care of my daddy when he on the sea, and he gives us our daily bread, and , and chocolate, too."

rot looked at the boy and decided that he really not have much to say "Thank you" for. He had hat, no shoes, no bath, and no lunch.

Where is God?" asked the boy.

Everywhere, 'specially in churches," Trot an- red. "He hears everything you say. Tonight. fore you go to bed, ask him to send you a roll lunch tomorrow, and you will get it."

Where shall I find it?" and the boy looked ubtful.

Trot looked around for a good place. There were le caves in the rocks where the water never came. 'Ask God to put it in that little cave in the rock," said Trot. "When you go to bed tonight, say to God, 'Please put a roll for me in the little cave in the rock where Trot keeps his spade. Amen.' "

The boy nodded, and ran down the beach the way he had come.

The next day when Trot went to play on the beach he ran to the little cave in the rock. He looked in, and put his hand in and felt around, but there was nothing but his spade. He wondered.

Then Jane came calling, "Trot, Trot! here is your lunch."

Trot ran and took the roll Jane offered and put it quickly into the cave. When he turned, the little ragged boy was coming, hungry for his roll.

When the boy had swallowed the last crumb Trot asked, "Was it good?"

"Yes, very," said the boy. "But God did not put it there. You did. I saw you."

Trot was very solemn. "Yes, I did," he said. "But I think God told me to. He needs us all to help him sometimes. My mother told me so. I help him plant seeds, and feed chickens, and I suppose he wanted me to help him with that roll."

"Oh!" said the boy. "Shall I say it again tonight?"

"Yes, do," said Trot. And the boy ran off.

"Jane," said Trot, when he was ready to play on the beach next day, "please bring two rolls this morning," and Jane did.

—Translated and adapted by Elizabeth Colson from *Mon Petit Trot*, A. Lichtenberger. From *The Mayflower*. Used by permission of The Pilgrim Press.

PRAYER:

Dear God, help us to see ways in which we too can be fellow workers. We want to help you by helping others. We wish to be boys and girls who can be depended upon to help. Amen.

OFFERING: Follow the usual plan

OFFERTORY: "All through the Night"[13]

CLOSING PRAYER SONG:

Help us to do the things we should,
To be to others kind and good;
In all we do, in work or play,
To grow more loving all the day.[11]
—From "Morning Hymn"

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[1, 2, 3, 6, 7, 10, 13, 14, 15] Clara Beers Blashfield. *Song Friends for Younger Children*. Rock Island, Ill., Vaile Company, 1931.

[3, 4, 5, 10, 11] *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

[3, 11] *The Children's Hymnal and Service Book*. Philadelphia, Board of Publication of the United Lutheran Church in America, 1929.

[1, 2, 5] Elizabeth McE. Shields, *Worship and Conduct Songs*. Richmond, Va., Presbyterian Committee of Publication, 1929.

[6] *The Child's First Songs*. 1927.

[3] Danielson and Conant, *Song and Play for Children*. Boston, The Pilgrim Press, 1925.

[10] Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.

[1, 2, 7, 8, 10, 12] Danielson and Conant, *Songs for Little People*. Boston, The Pilgrim Press, 1915.

[8] *The Elementary Magazine*, October, 1929. Cincinnati, Ohio, Methodist Book Concern.

# *JUNIOR DEPARTMENT SUGGESTIONS FOR JANUARY*

*By Marie Cole Powell**

HEME FOR THE MONTH: *Trusting God for the Unknown*

It is evident that this theme will have to e carefully handled if it is to have real orship value for juniors. The unknown resents few problems to the junior boy and rl who live in the present and seldom ticipate the future with dread. Of course, ere are some timid children who dread new tuations; and there are some juniors who xperience anxiety over difficult school work r unpleasant home situations. For these, e thought that when we have done our est, we must trust God for care and com- rt may bring a sense of happiness. It has eemed best not to attack so directly this roblem of the unknown, but to help the niors through these January worship serv- es to enter into the experiences of great en and women who have been pioneers in e world of thought and endeavor, and who ave each been true to the light as he saw , doing the thing which seemed right, and en trusting the event to God. By such orship experiences the junior may enter nto a fellowship with great souls of the past nd present who have thus trusted God, and e may gradually build up a philosophy of fe which includes the recognition that God loves in the affairs of men.

The worship services for this month are uilt around biographical sketches. In most f these cases the men have died without nowing the outcome of their experiments. ut they have used their knowledge and in- elligence, their special gifts and training, to rove a theory, or to suggest a better way of oing things, or to pioneer in a new way of ving. Having so used their native endow- ent and their training, they have trusted od for the outcome. Out of such experi- nces, juniors may begin to feel something f the continuity of life in a growing body f truth and of experimental living.

## January 1

ICTURES:

"The Santa Fe Trail," Younghunter
"The Pioneer Mother," Phimister Proctor
"The Young Pioneer," Volk
"The Boy Lincoln Reading," Johnson

TORY MATERIAL:

Kirkland, *Girls Who Made Good* (R. R. Smith, Inc.)
Lansing, *Great Moments in Science* (Doubleday, Doran)
Shaw, Anna, *The Story of a Pioneer* (Harper and Bros.)
Stowell, *Makers of a New World* (Methodist Book Concern)

SOME PREPARATORY EMPHASES:

1. Refer to the hymn sung in November, "The Fathers Built This City." Let the juniors recall some of the things in our heritage for which we felt grateful.

2. What is a pioneer?

Pioneers are people who have done for the first time a thing which no one else has done. Pioneers can never know surely what the outcome of their adventure will be. They can only follow the light which they have and trust God for the unknown.

Distinguish between foolhardiness, when a person does a new thing with no preparation for the task, and real pioneering when one is thoroughly prepared, has used all his knowledge and intelligence to think of a newer and better way, and then bravely decides to try the unknown and to trust God for help.

Describe pioneers preparing for a trip westward into new and unknown country; mountain climbers, getting themselves physically fit and practicing on lower peaks; aviators, like Lindbergh, studying and practicing aviation, studying maps and airways, thinking of all the possibilities, then trusting and going ahead. Many juniors will have seen Byrd's Antarctic picture and will recall his careful selection of men for the enterprise and his careful preparation. Special emphasis might be placed upon the men who so bravely and self-sacrificingly went ahead and established the base stations for his actual flight over the South Pole.

SOME FAMILIAR PIONEERS:

Encourage the group to recall and mention Columbus, Grenfell, Lincoln, Johnny Appleseed, as many varieties of pioneers as they can assemble.

WORSHIP MATERIALS:

1. The hymn, "America Triumphant," used in the November services.

2. "The Song of the Pioneers," one verse from Whitman's poem.

All the past we leave behind:
We take up the task eternal,
And the burden and the lesson,
Conquering, holding, daring, venturing,
So we go the unknown ways,
Pioneers! O, pioneers!

3. Whittier's poem:

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

## Worship Service

THEME: *The Explorer Trusts God*

PRELUDE: Musical setting for Whitman's poem, "Pioneers." (See *New Hymnal for American Youth*, No. 211, Century Co.)

LEADER: As we worship this morning, we are going to think of the explorers and adventurers who have been the first ones to go to the far and unknown places of the world. We can think of them saying,

POEM: "Pioneers!" by Whitman

HYMN: "Our God, Our Help in Ages Past" (verses 1, 2, 3 and 5)

PRAYER:

We are thinking this morning, our Father, of all who are in the far places of the world.

We are thinking of mountain climbers on cragged peaks far above the timberline. May they feel that thou are near them.

We are thinking of explorers in the outposts of the earth, adventuring so that we may know more about the earth on which we live. May they feel strong because they know that thou are with them.

We are thinking of all brave men and women who have left their homes and are trying new things, so that we who stay at home may have more knowledge of the world we live in. To all such brave souls we send our thoughts this morning across the great spaces of the world.

STORY: Of all the brave explorers who have tried to advance our knowledge of the world no one was braver than Captain Robert F. Scott who reached the South Pole just one month after Amundson, the discoverer. In spite of the fact that after all his hardships he was not the first one there, Captain Scott, even when he saw that he and his men would probably die there in the snow and cold, remained cheerful and brave, because he trusted God for the unknown future. Here is the story of the brave way in which these men met death.

In a little tent, staked down on the frozen snow, were three men. They were cold; they were tired; they were hungry and sick. One had a frozen hand that no longer pained; another had lost a foot from freezing. In the tent a little fire was burning their last fuel as it simmered a cup of tea. Their hearts were cheered as they thought that now only nine miles of wind-driven snow and sharp ice separated them from their supply depot. They had traveled nine hundred miles that had cost the lives of two of their companions. Now only nine remained.

Without, a blizzard raged and tugged at the little tent. For three days it had blown with all the fury of the Antarctic wind—for these men were returning from the exploration of the South Pole. They hoped that the wind would soon cease, for it could not blow forever. At the first lull one of the party would try to reach the depot and bring back food and fuel to save his companions.

The fire grew dim; they drank the half-hot tea. Captain Oates left, saying quietly in a manner that left no doubt as to what he meant, that he was taking a walk. He went out to return no more.

As Captain Sir Robert Scott and his companion sat within the tent with the storm raging without, many thoughts came to their heavy minds.

The fire went out; the food and tea was finished, and already his companion had pulled his fur-lined

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head-hood up tight and lay silent upon the brittle snow.

Captain Scott took out his notebook and began to write as best he could with frozen fingers.

"As we sit here," he began to scribble, "in this barren waste we think of home and our beloved ones. We are very lonely in these last hours. Yet, we are cheered, for it seems that there are three of us here, not just two. It is Jesus, and his presence that comforts us. All along he seems to have journeyed with us. He faced death alone and unafraid. So do we. God bless our dear friends." And here the notes grew dimmer and could no longer be read.

When the rescue party came upon the remains of the little tent, four years later, Captain Scott lay beside his companion, his arm extended, as though his last thoughts were for his friend. Beneath his shoulders was found the little notebook wherein was written the everlasting record of his heroic adventure and brave death. His heroism was inspired by the heroism of Jesus.*

Here is one of the letters which Captain Scott wrote during those last days, a letter to the mother of one of his men.

My dear Mrs. Bowers:

I am afraid this will reach you after one of the heaviest blows of your life.

I write when we are very near to the end of our journey, and I am finishing it in company with two gallant, noble gentlemen.

One of these is your son. He has come to be one of my closest friends, and I appreciate his wonderful upright nature, his ability, and energy. As the troubles have thickened, his dauntless spirit ever shone brighter and he has remained cheerful, hopeful, and indomitable to the end.

To the end he has talked of you and his sisters. He remains unselfish, self-reliant, and splendidly hopeful to the end, believing in God's mercy to you.

My whole heart goes out in pity for you.

Yours,

R. Scott

Leader: The poem, which the Quaker poet Whittier wrote, seems to express the trust which Captain Scott and his brave friends had in God. Let us repeat it together. "I know not what the future hath," etc.

Hymn: "Far Out on the Desolate Billow" (Music found in the old edition of the *Hymnal for American Youth*)

Far out on the desolate billow
The salior sails the sea,
Alone with the night and the tempest
Where countless dangers be;

*Refrain*

Yet never alone is the Christian,
Who lives by faith and prayer;
For God is a friend unfailing
And God is everywhere.

Far down in the earth's dark bosom,
The miner mines the ore;
Death lurks in the dark behind him,
And hides in the rock before.

The leader may suggest that the juniors try writing additional verses to this hymn, one about the explorer, for instance. As a new type of adventurer is mentioned each Sunday, a verse may be added. Individual juniors or classes of juniors may try writing verses, or the leader may guide the group in a group composition of a verse.

*From the pamphlet, *The Greatest Hero*, by Clara and William Hockinan, published by the Board of Education of the Methodist Episcopal Church, Chicago, Illinois.

## January 8

Theme: *The Seeker After God Trusts God*

Preparation for Worship:

1. An interpretation of "The Pilgrim's Chorus," by Wagner. Help the children to see a long line of climbing pilgrims, ever moving on and on toward their goal. Let the juniors suggest many kinds of pilgrims, the Puritans fleeing to America, the covered wagons and the westward migration, etc.

Compare this music with that accompanying Whitman's poem, suggested for the previous service. Let the juniors express their feelings as to which better suggests the endless march of those who face the unknown because they trust God. Do not force any preference for either upon the group. Let each one enjoy his own choice.

2. Interpretation of Psalm 23.

This may be done as a background for the Abraham story which is to follow in the worship service. Excellent material for this interpretation may be found in:

*How the Early Hebrews Lived and Learned* by Bonser (Macmillan Co.), pages 1-32. Stories of Abraham's caravan.

*Exploring Religion with Eight-Year-Olds* by Sweet and Fahs (Henry Holt), pages 166-178.

3. Memorizing the Shema.

4. Associate Abraham with others who have tried a new way and have trusted God for the outcome, as the Pilgrims coming to America, William Penn, Father Marquette, Jewish emigrants from persecution.

5. Ask for the new verses written to the hymn, "Far Out on the Desolate Billow."

### Worship Service

Prelude: "The Pilgrim's Chorus," Wagner

Call to Worship: "The Shema"

Hymn: "Our God, Our Help in Ages Past"

Scripture: Psalm 23

Story: "Abraham Tries the Unknown." (For story material see chapters in Genesis and first chapters in Bonser's *How the Early Hebrews Lived and Learned.*)

Hymn: "I Know Not What the Future Hath"

Leader: A great many years after Abraham had died, an early Christian wrote a wonderful description of the faith of adventurers like Abraham. It is really a roll call of great heroes of the faith. Some of the men and women whom he mentions you will recognize. Will you listen for their names as I read it aloud?

Scripture: Selected verses from Hebrews 11.

The entire chapter is far too long to hold the attention of juniors. The leader may select the verses about Abraham and Moses, for instance. When the reading reaches verse 32, the leader may suggest that we could add some more names, as, "For time would fail me to tell of Captain Scott, of Dr. Grenfell, of David Livingstone, etc."

The leader may also suggest that the group might like to write a chapter of their own like this one of Hebrews and put in the heroes of later years about whom they are thinking in their worship services, as:

"By faith Captain Scott and his brave companions, after they had dared everything to reach the South Pole, faced cold and hunger and death and counted themselves the victors because they felt that God was with them. By faith, they kept brave and cheerful for each other's sakes up to the very end and died believing that God had prepared for them a better country."

The leader may have to do this paraphrasing herself the first time, but as each new hero is presented on succeeding Sundays, the juniors may write a paragraph about each one. If possible let the teachers read the eleventh chapter of Hebrews with their classes until the pupils are familiar with its content and its literary style.

Hymn: "Far Out on the Desolate Billow" (Include any new verses which the group may have added.)

## January 15

Theme: *The Scientist Trusts God*

Preparation for Worship:

1. Conversation about stars to discover whether the juniors have any knowledge of the planets and stars. Let them tell of any experiences they may have had in watching the moon or stars.

2. Explain that men have always looked up into the heavens and wondered about those light-worlds so far away. They have watched their regular movements across the sky; they have noticed their regular formations at certain seasons of the year; and they have wondered what made the stars move in this way. In the very early days, before men could understand that there were laws that governed the movement of the sun and the earth and the stars, they made up stories to explain these things. In this way we got the story of Aurora opening the doors of the dawn while Apollo, the sun-god, drove his fiery steeds across the sky until sunset.

But, very early in the life of man upon the earth, the people began to feel that back of all this wonder of the universe there must be one great god whose mind had planned all of this. Many races thought of this one great god as just being over all the other gods, but the Hebrew people believed that there was just one God who had made the world and the sun and the stars. When the little Hebrew children looked up into the heavens at night and asked, "Where did the stars come from? Who made the world?" they were told the following story. Read Genesis 1:1-19.

Years went by and men still believed as did the Hebrews that the earth was the center of the universe and that the sun revolved about the earth. But still they kept looking up at the stars and still they were filled with wonder. Even though we know so much more about the universe today, our wonder is only increased as we see how magnificent are the laws that govern the many worlds and as we realize the tremendous distances between these worlds.

To be effective, the leader should give or ask for a few facts at this point about the distances between the nearest stars and the earth; some of the recent discoveries about the nature of life on some of the planets, the sun, the moon, etc.

3. Reading and studying of Psalms 8, 19, and 104 (selected verses about the heavens). Associate with these psalms, W. L. Taylor's picture, "When I Consider Thy Heavens."

4. Interpretation of Wagner's "Evening Star" from "Tannhauser."

Worship Materials:

Excellent source books for this service, books which will inspire the leader as well as furnish facts, are:

*The World We Live in and How It Came to Be* by Gertrude Hartman, Macmillan Co. (May be found in many public libraries.)

*The Child and the Universe* by Bertha Stevens, John Day Co. (Very fine illustrations and full of many suggestions for arousing in the child a sense of wonder.)

*Other Worlds Than This* by Elena Fontany, Thomas S. Rockwell Co.

Poetry about stars, found in *One Hundred Best Poems for Boys and Girls*, Whitman Publishing Co., and *Silver Pennies* by Blanche Jennings Thompson, Macmillan Co.

Story of Copernicus and other scientists in *Heroes of Civilization* by Cottler and Jaffe, Little, Brown and Co.

### Worship Service

Opening Prelude: "Evening Star," Wagner

Call to Worship *(repeated by group in unison)*: Psalm 8:1-5 inclusive.

Leader:

God of the busy daytime,
God of the quiet night,
Whose peace pervades the darkness
And greets us with the light,
Safe with thy presence near us,
Wherever we may be,
Thou God, our great Protector,
We love and worship thee.

Hymn: "God of the Glorious Sunshine" or "God Who Made the Earth."

Scripture: Either Psalm 19 or selections from Psalm 104

Story: "Copernicus Studies the Heavens and Trusts God"

*Story Outline*

1. The boy Copernicus, always studying, first in Poland, then in Italy. Studied law, medicine, natural science, mathematics.

2. A young man of many interests. A skillful painter, interested in civics, translated books from the Greek.

3. His greatest interest, astronomy.

4. Growing a conviction that the earth moved in its circuit once a day.

5. Ridicule of people, who said: (a) if the earth moved, its motion would be felt; (b) if the earth moved and you jumped, it would whiz by you before you could land; (c) a moving earth would fly to pieces.

6. Copernicus worked until he proved that the sun is the center of the universe and all other planets move around it, including the earth. He also showed how vast was the universe. People were astonished at the things he said about the worlds.

7. People demanded proof and Copernicus could not prove it, because there were no telescopes strong enough to see these worlds so far away.

8. Copernicus never saw the wonder in the eyes of the people when his theory was proved. That was left for another man later. Began to write his ideas in a book.

9. Was taken ill and just before he died the first copy of his book was placed in his hands. As he held the book in his hands, he knew that though the people did not believe him now, the time would come when they would understand that he was right. So he died, trusting God to make the truth known.

Scripture: New version of Hebrews 11. Let the group add a paragraph about Copernicus.

Hymn: "O Worship the King," or one of the following,

"O Maker of the Sea and Sky"
"God of the Earth, the Sky, the Sea"
"The Heavens Declare Thy Glory"

## January 22

Theme: *The Aviator Trusts God*

Preparation for Worship:

1. Conversation about familiar aviators—Lindbergh, Byrd, Amelia Earhart.

2. Pictures of workers and of aviators.

3. Creative work.

Add a verse to the hymn about the aviator.

Add a paragraph to the selection about the faith of adventurers.

### Worship Service

Use the materials suggested above, the uittier poem, the story of Amundsen's rch for Nobile (found in *Heroes of Civil- tion* by Cottler and Jaffe, Little, Brown d Co.) and a new hymn, "Lord, Guard d Guide the Men Who Fly" (found in *w Hymnal for American Youth*).

### January 29

EME: *The Greatest Hero Trusts God*

The material for this service is best found in the nt of view of Miss Kirkland's book, *The Portrait Carpenter* (Scribner's). Jesus is presented as intrepid adventurer in living, who ventured to eve that God is a loving God and that the way to live is to live a life of love. He believed that you could love anyone into being lovely and that the way of happiness was the way of always loving. Before he ventured to tell people this truth, he experimented with it in his everyday life with his brothers and sisters and friends in the little village of Nazareth, day by day trying it out and proving to himself that life could be lived that way. The Sermon on the Mount, then, becomes really an autobiography, for every statement in it Jesus had first tried out as a boy and young man in his home workshop. He died still working to prove his belief. When Judas betrayed him, was he tempted to doubt that you could love everyone into being good? When he was crucified, was there a moment when he wondered if God's love could be all powerful? If so, he quickly regained his faith and courage, for then he cried, "Father, forgive them, for they know not what they do," and died believing to the end that love would win. At the very last he trusted the outcome to God, as he said, "Father into thy hands I commend my spirit."

Let the leader weave this thought into story form and help the juniors to feel the splendor of living life adventurously, loving instead of hating, returning good for evil, rising above little disappointments, forgetting ourselves in helping others. Help them to see that men like Captain Scott and Amundsen were in their way trying to live like this and that it takes the very strongest kind of courage to be loving and thoughtful, not when one is about to die far from civilization, but every hour of every day, with no audience to cheer us, no books written about us, but just for the sake of helping people to feel that God is in the world because we are kind and loving.

SUGGESTED HYMNS: From the *Junior Church School Hymnal*,
"At Work Beside His Father's Bench"
"O Master of the Loving Heart"

## *INTERMEDIATE DEPARTMENT SUGGESTIONS FOR JANUARY*

*By Thelma D. Diener**

EME FOR THE MONTH: *Trusting God for the Unknown*

"God knows . . . in this will I be confident."

Through this series of services, let us attempt to evolve, not an attitude of indifference to life's processes, but rather one of confident reliance upon the beneficence of God and nature and of whole-hearted willingness to participate enthusiastically in the carrying out of God's purposes for each life and for life as a whole.

LLS TO WORSHIP:

*der:* Trust in the Lord with all thy heart and an not upon thine own understanding. Proverbs :5

*ponse:* Behold God is my salvation; I will trust nd not be afraid, for the Lord is my strength and ong. Isaiah 12:2

---

*der:* O world, thou choosest not the better part! t is not wisdom to be only wise,
nd on the inward vision close the eyes,
But it is wisdom to believe the heart.
*ponse:* Columbus found a world and had no chart,
Save one that faith deciphered in the skies;
o trust the soul's invincible surmise
Was all his science and his only art.
*der:* Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
*ponse:* Bid, then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought Divine.
—From the "Psalm of the Inner Light" by GEORGE SANTAYANA.

FFERING SERVICE:

*der:* Give, and it shall be given unto you.
Every man according as he purposeth in his eart, so let him give; not grudgingly, or of necess- ty: for God loveth a cheerful giver.
*rtory:* Selected.
*rtory prayer:* A short prayer of dedication by he leader.

NEDICTION:

Savior, I follow on, guided by thee
Seeing not yet the hand that leadeth me;
Hushed by my heart, and still,
Fear I no further ill;
Only to meet thy will
My will shall be.

### January 1

IEME: *The Thrill of the Unknown*

ELUDE: "Come, My Soul, Thou Must Be Waking"

MNIC PREPARATION FOR WORSHIP: "Immortal Love, Forever Full"

ISON INVOCATION:

Lord, the newness of this day
Calls me to an untried way:
Let me gladly take the road.
Give me strength to bear my load,
Thou my guide and helper be—
I will travel through with thee.
—HENRY VAN DYKE

MN: "We Praise Thee, O God, Our Redeemer, Creator"

EPARATION FOR PRAYER *(by leader)*:

THE NEW YEAR

nding with folded wings of mystery,
New Year waits to greet us—you and me.

Student. The Divinity School. Yale University, New en. Connecticut.

Her arms are full of gifts; her feet are shod
All fitly for rough roads or velvet sod;
Her eyes are steady with belief in God.

Her voice falls sweetly as a vesper bell
Where trust and hope all lesser notes dispel;
Scarce knowing why, we feel that all is well.

She smiles a little as she turns away,
Breathing a promise for each coming day;
And we—we pause a little while to pray!
—LILLIAN GARD. Reprinted by permission of the author and the *Ladies' Home Journal*, copyright January, 1923, The Curtis Publishing Company.

SILENT PRAYER

HYMN: "Follow Me, the Master Said" (first stanza only) or "Jesus Calls Us, O'er the Tumult"

SHORT TALKS *(given by two intermediates)*

1. "The Unknown Way." The new year lies before us unseen. We cannot know what life holds for us even through this day, but it is thrilling just to know that we have been given a life to live from day to day, waiting for the unknown to be made known, striving to make the unknown become the best possible known.

2. "The Known Way." From our experience of life we do know that certain facts concerning life are true and predictable: for example, the fact of God's guidance testified to by Browning in the following stanza.

I go to prove my soul!
I see my way as birds their trackless way.
I shall arrive! What time, what circuit first.
I ask not: but unless God send his hail
Or blinding fire-balls, sleet or stifling snow,
In some time, his good time, I shall arrive:
He guides me and the bird. in his good time.

UNISON PRAYER:

We thank thee, Father, for the wistful yearning
That turns our faltering step to faith's highway,
For thirst of soul, and dreams so oft returning
That we are beckoned onward day by day.

OFFERING SERVICE: See the one given for use throughout the month.

HYMN: "Looking Upward Every Day"

BENEDICTION: Given above.

### January 8

THEME: *Believing in God's Plan*

HYMNS: "Jesus, Savior, Pilot Me" (first two stanzas)
"There's a Wideness in God's Mercy"
"There's Not a Bird with Lonely Nest"
"Ancient of Days, Who Sittest Throned"
"Shepherd of Tender Youth"

SCRIPTURE REFERENCES: Matthew 6:25-34; Psalms 27

POEM:

Each man is Captain of his Soul,
And each man his own Crew,
But the Pilot knows the Unknown Seas,
And he will bring us through.
—JOHN OXENHAM

STORY:

Worry and anxiety are impossible to one who truly believes in God's love and power. In time of trouble or doubt or harrassing care all that we need to do is to take refuge securely in the assurance of God's love.

We must realize day by day that worry and care are not only foolish but wrong to those who believe in God and have experienced his love.

"Once a fleet of fishing-boats were engaged in their work far out on the open sea. Suddenly a great gale swept down on them. In one boat were two children whom their father, the owner and master of the boat, had taken with him for a trip on the sea, and to share a little in his work. As the gale increased and threatened each moment to swamp their frail craft, one of the children became half-mad with fear, running from side to side of the boat, wailing loudly, filled with horror at the mountainous waves and the fierce wind. The other child crept to his father, as he stood fearlessly directing the course of the boat through the storm. The father stooped for a moment and caught up the child, and held him safe in his arms till the storm abated. The child was content and confident—confident in his father's skill, content to be with him whatever might happen."—From *The Fourfold Sacrament* by J. S. Hoyland.

### January 15

THEME: *Making the Most of Today*

HYMN: "Lord, for Tomorrow and Its Needs"
"Saviour, Hear Us, We Pray"
"Dear Lord and Father af Mankind"
"A Charge to Keep, I Have"

POETRY: "Today" by Ozora S. Davis

OUR OPPORTUNITY

The greatest opportunity
That God has ever given me
Was not when that suggestion came
To show an easy road to fame;
Was not that day when fortune smiled
And claimed me for a time, her child;
Nor yet the chance that I might hold
To turn some talent into gold:
The greatest one of all, I say,
Is now and always here—today.
Today my opportunity
Is just as great as I can see;
It is my privilege to live,
To learn, to earn, receive, and give,
To do the little task assigned
And smile the while, nor leave behind
Regrets or flaws in what I build,
But do the work as God has willed,
And see in the small part I play
My opportunity—today.
What greater opportunity
Has come, or could there ever be
Than this, that we have been allowed
A day to use what God endowed?
We cannot see beyond today,
And yet we squander time away
As though it were eternity.
God grant that we today may see,
May choose and use the wiser way,
Our opportunity—today.
—SELECTED

TALK: Zechariah 4:10—"For who hath despised the day of small things?"

STORY:

In one of the great Eastern Colleges for girls, a wealthy woman served as president of the Board of Directors. She was a busy woman of much culture, but she found time each week to visit a settlement school in the poorer district of the city, where she befriended many girls who attended her classes. One especially appealed to her sympathy. She was a bright girl, although pale and wan, always seeming tired and overworked. She never attended without being burdened with the care of a baby sister; sometimes two. One day as she eagerly listened to the kind leader, the girl looked up appealingly, with the question: "How can I learn to be happy?" For a moment the teacher was puzzled as she gazed into the sad face of the hopeless girl.

Then she replied: "You can learn to be happy, if you will do three things: 1. See something beautiful every day—a picture—or it may be a colorful sunset, or the folds of a fleecy cloud—the green of trees, or the soft shades of a flower. 2. Hear something beautiful every day. It may not be the music of a Symphony Orchestra—it can be the song of a

bird or the sound of the babbling brook. Seek Nature in the city's parks, or wander to the country side. 3. Commit to memory every day, something beautiful—a poem, verse of Scripture—any words of love and beauty. And you must not miss a single day if you would cultivate the joy of true inner happiness."

—From *Worship for Youth* by Gussie B. Stacy. Powell and White, publishers, Cincinnati, Ohio. Used by permission.

### January 22

THEME: *Trusting God for Tomorrow*

HYMNS: "The King of Love My Shepherd Is"
"The Lord is My Shepherd"
"Hear Us, Our Father" (first 3 stanzas)
"At All Times Praise the Lord"

RESPONSIVE READING:

*Leader:* Blessed is the man that maketh the Lord his trust.
*Response:* Mine eyes are unto thee, O God the Lord: in thee is my trust.
*Leader:* Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength.
*Response:* I will trust and not be afraid: for the Lord Jehovah is my strength and my song.
*Leader:* He hath said, I will never leave thee nor forsake thee.
*Response:* So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.
*Unison:* We walk by faith, not by sight.
(Follow this with Psalm 23.)

POEM:

WAIT

If but one message I may leave behind,
One single word of courage for my kind,
It would be this—Oh, brother, sister, friend,
Whatever life may bring, what God may send.
No matter whether clouds lift soon or late,
Take heart and wait.

Despair may tangle darkly at your feet,
Your faith be dimmed, and hope, once cool and sweet,
Be lost; but suddenly above a hill,
A heavenly lamp, set on a heavenly sill
Will shine for you and point the way to go,
How well I know.

For I have waited through the dark, and I
Have seen a star rise in the blackest sky
Repeatedly—it has not failed me yet.
And I have learned God never will forget
To light his lamp. If we but wait for it,
It will be lit.

—GRACE NOLL CROWELL. Reprinted by permission of *Good Housekeeping*.

### January 29

For four Sundays your group has been considering the thought of trusting God for the unknown. This last Sunday of the month should suggest ways by which this trust may be made to contribute practically to life. Your committee will be able to center a very helpful service around the following poem by John Greenleaf Whittier.

We live by faith; but faith is not the slave
Of text and legend. Reason's voice and God's;
Nature's and Duty's, never are at odds.
What asks our Father of his children, save
Justice, mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways.

Since more materials have been included in the suggestions for the first four Sundays than it would be possible to use, you may find it desirable to compose this week's service from those surplus materials.

# *JANUARY SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS*

*By Helen Swisher**

THEME FOR THE MONTH: *Trusting God for the Unknown*

The truly Christian attitude in worship and toward life is trust, not fear. The themes for this month express this attitude toward our problems and joys. Often we cannot understand why certain problems and sorrows come to us. Youth lives in the present and is often impatient in facing the future and the unknown. Let us, through worship, seek to help youth find trust in God, faith that God will give us what we need, and confidence that God will help us in our undertakings, if we seek his plan for our lives.

### Detailed Program for January 1

THEME: *Trusting God for the Things Which Lie in the Future*

PURPOSE: To lead the worshipers to face the future which is before them with confidence in God and the consciousness of his guidance and help.

PRELUDE *(played softly)*: "Jesus Calls Us, O'er the Tumult"

CALL TO WORSHIP: Isaiah 26:3, 4

*Leader:* Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.
*All:* Trust ye in the Lord forever, for in the Lord, even the Lord, is an everlasting rock.

HYMN: "Awake, My Soul, Stretch Every Nerve"

SCRIPTURE READING: Matthew 6:26-33, or Hebrews 11:1-16

HYMN: "Our God, Our Help in Ages Past"

THE CHALLENGE OF THE NEW YEAR *(by three readers)*:

*First Reader:* "The New Year Comes" (Use poem entitled "The New Year," by Lillian Gard, printed in the intermediate department programs, page 29, of this issue.)

*Second Reader:* "The New Year's Challenge"

I am the New Year, and I come to you pure and unstained,
Fresh from the hand of God.
Each day, a precious pearl to you is given
That you must string upon the silver thread of life.
Once strung can never be unthreaded but stays
An undying record of your faith and skill.
Each golden, minute link you then must weld into the chain of hours
That is no stronger than its weakest link.
Into your hands is given all the wealth and power
To make your life just what you will.
I give to you, free and unstinted, twelve glorious months
Of soothing rain and sunshine golden;
The days for work and rest, the nights for peaceful slumber.
All that I have I give with love unspoken.
All that I ask—*you keep the faith unbroken!*

—J. D. TEMPLETON.

From *Quotable Poems*, Vol. I. Published by Willett, Clark and Co.

*Third Reader:* "Youth Recognizes the Challenge"

I HAVE A RENDEZVOUS WITH LIFE

I have a rendezvous with Life,
In days I hope will come,
Ere youth has sped, and strength of mind,
Ere voices sweet grow dumb.
I have a rendezvous with Life,
When Spring's first heralds hum.
Sure some would cry it's better far
To crown their days with sleep
Than face the road, the wind and rain,
To heed the calling deep.
Though wet nor blow nor space I fear,
Yet fear I deeply, too,
Lest Death should meet and claim me ere
I keep Life's rendezvous.

—COUNTEE CULLEN. Used by permission.

PRAYER HYMN OF DEDICATION: "Jesus Calls Us, O'er the Tumult"

BENEDICTION

### January 8

THEME: *Trusting God for the Things We Cannot Understand*

PURPOSE: To lead the worshipers to recognize the greatness of God and to trust him in the presence of things we cannot understand.

INTERPRETATION: In the presence of things they cannot understand, men often falter. "I have always tried to do what's right, why should this come to me?" "I can't understand why God lets such things happen." "Why was Mary taken from us when she was so young?" These questions suggest the problems men have met in seeking to understand events. Through worship let us help youth trust God in the presence of things they do not understand.

CALL TO WORSHIP: Psalm 27:7-9, 14

SCRIPTURE: Psalm 46:1, 2, 3, 11; Matthew 8:5-13, 9:27-31; Joshua 1:1-9

HYMNS: "There's a Wideness in God's Mercy"
"He Who Would Valiant Be"
"Awake, My Soul, Stretch Every Nerve"
"My Faith, It Is an Oaken Staff"
"Lord of All Being, Throned Afar"

SELECTIONS:

LIVE IN THE PRESENT

Forget the past and live the present hour;
Now is the time to work, the time to fill
The soul with noblest thoughts, the time to will
Heroic deeds, to use whatever dower
Heaven has bestowed, to test our utmost power.

Now is the time to live, and better still
To serve our loved ones, over passing ill
To rise triumphant; thus the perfect flower
Of life shall come to fruitage; wealth amass
For grandest giving ere the time be gone.

Be glad today, tomorrow may bring tears:
Be brave today, the darkest night will pass,
And golden rays will usher in the dawn;
Who conquers now shall rule the coming years.

—SARAH K. BOLTON. Used by permission.

FAITH

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart, light breaketh by and by,"
Trusts the Most High.

Whoever sees, 'neath fields of winter snow,
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "Tomorrow," "The Unknown,"
"The Future," trusts that power alone
He dares disown.

There is no unbelief;
And day by day and night, unconsciously,
The heart lives by that faith the lips deny,
God knoweth why.

—EDWARD BULWER LYTTON.

THE GREATNESS OF GOD

As the marsh hen secretly builds on the watery sod
Behold I will build me a nest on the greatness of God
I will fly in the greatness of God as the marsh hen flies
In the freedom that fills all the space 'twixt the marsh and the skies:
By so many roots as the marsh-grass sends in the sod
I will heartily lay me ahold on the greatness of God
Oh, like to the greatness of God is the greatness within
The range of the marshes, the liberal marshes of Glynn.

—From "The Marshes of Glynn," by SIDNEY LANIER. Used by permission of Charles Scribner's Sons.

PRAYER

I asked for bread; God gave a stone instead.
Yet, while I pillowed there my weary head,
The angels made a ladder of my dreams,
Which upward to celestial mountains led.

And when I woke beneath the morning's beams,
Around my resting place fresh manna lay;
And, praising God, I went upon my way.
For I was fed.

God answers prayer; sometimes, when hearts are weak
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust God's silence when he does not speak;
For he whose name is Love will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, his promises are sure
For those who seek.

—AUTHOR UNKNOWN.

HOPE

In different senses of the saying, men of all ages are saved through hope; in other words, the anticipation of a better future is the leverage of their being. Even when it is only a dim future resting not even

*Columbus, Ohio.

n human assurances, but on some precarious ulation of possibilities, it is, at times, sufficient mold a life. What was it that roused young Hanni- to become the intrepid leader whom we meet in ory, but the prospect set before him when a that one day he might avenge the wrongs of his ntry? What was it that has led discoverers Columbus to attempt a perilous voyage into un- wn seas, but the reports of a land beyond, which ht possibly reward persevering enterprise? How e those other, and scarcely less noble, discoverers have enriched our world with the gifts of science n nerved to their work, but by the sustained ex- tation that there were secrets waiting to be wrung m nature if only men would seek them? . . . What indeed has supported all the men who have done t and best for their kind, under the pressure of culties and against appearances, but this faith in ossibly improved condition of things, for which y must needs labor and for which they might well content to wait?

—Canon Liddon.

## January 15

IEME: *Trusting God for the Things That Make Us Happy*

RPOSE: To lead the worshipers to recognize the greatness of God and his interest in men, and to trust him for the things which bring true happiness.

TERPRETATION: What constitutes happiness? The possession of things; public acclaim; fellowship with family, friends, and acquaintances; achievement; service to our fellowmen? Upon one's understanding of what happiness is, will depend one's ability to "see God" in the things which make us happy.

RIPTURE: John 16:13, 23, 24; Romans 12:1-5

YMNS: "Rejoice, Ye Pure in Heart"
"Joyful, We Adore Thee"
"When Thy Heart with Joy O'erfloweth"
"We Are Come with Joy and Gladness"
"Love Thyself Last"
"As with Gladness Men of Old"
"This Is My Father's World"
"Joy to the World"

LECTIONS:

God Give Me Joy

d give me joy in the common things:
the dawn that lures, the eve that sings.

the new grass sparkling after rain,
the late wind's wild and weird refrain;

the springtime's spacious field of gold,
the precious light by winter doled.

d give me joy in the love of friends,
their dear home talk as summer ends;

the songs of children, unrestrained;
the sober wisdom age has gained.

d give me joy in the tasks that press,
the memories that burn and bless;

the thought that life has love to spend,
the faith that God's at journey's end.

d give me hope for each day that springs,
d give me joy in the common things!

Thomas Curtis Clark. From *Quotable Poems*, Vol. I, published by Willett, Clark and Co. Used by permission.

Earth's Common Things

k not afar for beauty. Lo! it glows
n dew-wet grasses all about thy feet;
n birds, in sunshine, childish faces sweet,
stars and mountain summits topped with snows.

not abroad for happiness. For see
t is a flower that blossoms at thy door!
Bring love and justice home, and then no more
ou'll wonder in what dwelling joy may be.

am not of noble service elsewhere wrought;
The simple duty that awaits thy hand
s God's voice uttering a divine command,
e's common deeds build all that saints have thought.

wonder-workings, or some bush aflame,
fen look for God and fancy him concealed;
But in earth's common things he stands revealed
ile grass and flowers and stars spell out his name.

Minot J. Savage. From *Quotable Poems*, Vol. I. Published by Willett, Clark and Co.

Happiness

What is happiness? It is an infinite thing, so into that no man can tell its forms, enumerate or assure its varieties. There is happiness which is re sensual indulgence, and happiness which is intellectual enjoyment. There a happiness of the savage, o lies and suns himself, gorged, on the bank; of serious student who lives in the study and among books; of the speculator, who gambles in stocks and shares; of the strenuous athlete, who feels as if his soul were in his muscles or his limbs; or the *nouveau riche*, who feels as if recognition by society were admission into heaven. Unless we define happiness, how can we speak of it? And if we qualify it, we introduce distinctions not contained with the idea itself, but drawn from another and a higher sphere. For happiness, unqualified, is the most absolutely insignificant term in the whole vocabulary of philosophy or of literature; and it is therefore unsuitable when made to play the part of ultimate arbiter as regards the qualities which make actions right or wrong.

—A. M. Fairbairn.

## January 22

Theme: *Trusting God for Help in Our Undertakings*

Purpose: To lead youth to seek God's help in their undertakings and enterprises.

Scripture: Psalm 145:1-13; I Corinthians 2:1-5; Ephesians 3:14-21; Isaiah 43:1, 2

Hymns: "A Mighty Fortress Is Our God"
"Our God, Our Help in Ages Past"
"Forward through the Ages"
"Marching with the Heroes"
"Be Strong! We Are Not Here to Play"
"Fight the Good Fight"
"Just for Today"

Selections:

Trust

No person can come into a state of perfect rest until he comes into a state of implicit trust; until all his purposes, and thoughts, and feelings are so yielded to God, that at every hour of the day he can say, "Thy will be done," and can roll his burden upon God.

—Henry Ward Beecher.

The Day and the Work

To each man is given a day and his work for the day:
And once, and no more, he is given to travel this way.
And woe if he flies from the task, whatever the odds:
For the task is appointed to him on the scroll of the gods.

There is waiting a work where only his hands can avail;
And so, if he falters, a chord in the music will fail.
He may laugh to the sky, he may lie for an hour in the sun;
But he dare not go hence till the labor appointed is done.

To each man is given a marble to carve for the wall;
A stone that is needed to heighten the beauty of all;
And only his soul has the magic to give it a grace;
And only his hands have the cunning to put it in place.

We are given one hour to parley and struggle with Fate,
Our wild hearts filled with the dream, our brains with the high debate.
It is given to look on life once, and once only to die;
One testing, and then at a sign we go out of this sky.

Yes, the task that is given to each man, no other can do;
So the errand is waiting; it has waited through ages for you,
And now you appear; and the Hushed Ones are turning their gaze
To see what you do with your chance in the chamber of days.

—From *Collected Poems* by Edwin Markham, 1930. Used by permission.

## January 29

Theme: *Seeking the Secrets of God's Plan for Our Lives*

Purpose: To guide the worshipers in recognizing the personal happiness that comes through a planned life, rather than a drifting one; to lead them to seek God's plan for their lives.

Scripture: Joshua 1:1-9; Isaiah 6:1-9; Exodus 3:1-12, 4:10-12, 15

Hymns: "Dear Lord and Father of Mankind"
"Awake, My Soul, Stretch Every Nerve"
"I Would Be True"
"God, Who Touchest Earth with Beauty"
"Just as I Am Young, Strong, and Free"

Selections:

What Christ Said

I said, "Let me walk in the fields."
He said, "No; walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black,
There is nothing but noise and din";
And he wept as he sent me back;
"There is more," he said, "there is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose tonight,
If I am to miss you, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in Heaven
To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into his hand went mine;
And into my heart came he;
And I walk in a light divine,
The path I had feared to see.

—George MacDonald. Used by permission.

In Such an Age!

To be alive in such an age!
With every year a lightning page
Turned in the world's great wonder-book
Whereon the leaning nations look
Where men speak strong for brotherhood
For peace and universal good;
When miracles are everywhere
And every inch of common air
Throbs a tremendous prophecy
Of greater marvels yet to be.
O, Thrilling Age!
O, Willing Age!
When steel and stone and rail and rod
Welcome the utterance of God
A trump to shout his wonder through
Proclaiming all that man can do.

To be alive in such an age!
To live in it!
To give in it!
Rise, soul, from thy despairing knees.
What if thy lips have drunk the lees?
The passion of a larger claim
Will put thy puny grief to shame.
Fling forth thy sorrow to the wind
And link thy hope with humankind:
Breathe the world-thought, do the world-deed.
Think highly of thy brother's need.
Give thanks with all thy flaming heart,
Crave but to have in it a part—
Give thanks and clasp thy heritage—
To be alive in such an age!

—Angela Morgan. Used by permission of the publishers, Dodd, Mead and Co.


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## Peace I Give Unto You

*(Continued from page 25)*

MARTA *(calmly keeping on with what she is doing):* Then who should know better than I how to handle it? For isn't the home built right around the hearthstone? *(She sets two bowls of porridge on the table, with a plate of black bread and one of pepper cakes between them.)*

PETER *(seizing her by the shoulders):* Mother—it's no use. Why can't you understand? Alec and I—we're strangers, enemies. We've sworn to kill the things each other stands for. We've sworn to kill—each other. It's monstrous, but it's war. It's the passion of hatred, and there's nothing stronger.

MARTA *(lifting her face bravely):* Love is a passion, too. And only the ages shall tell which is stronger.

PETER *(turning away with a shrug):* The ages—yes. It's too big for us to settle.

MARTA *(gently pushing him toward the chair at left of table):* So we can just forget it all tonight, can't we? Sit down now, Peter. You can't tell me you're not hungry for some of your old mother's cooking. Is your head sort of steadied now, Alec? Why don't you give us a hand, father? Why do you stand there all turned to stone?

JOSEPH *(stolidly):* I'll not be giving victuals to an enemy.

MARTA *(patiently):* Nonsense! How queer you talk! When the good Book says "Love your enemies" just as plain as day! Sometimes I can't understand why folks are so afraid of a little bit of loving! *(She makes* ALEC *sit down on the chair at right of table, gently but persistently pulling off his dirty coat.)* Sit right down, Alec. I'll be mending those tears in your coat while you eat.

JOSEPH *(stubbornly):* It's treason to give succor to the enemy. A loyal subject of the king—

*(*MARTA *sews while the boys eat their porridge in silence.)*

MARTA: Kings are poor things to think about on Christmas Eve. They seem so big and cold and far away, like the gold that jingles in their coffers. Christmas belongs to little things—to sweet fir trees and shining candles and soft warm bundles wrapped around with love. And that reminds me. I've made you each a nice warm comforter of fine combed wool and wrapped it in a pretty kerchief. *(She unwraps them each and places them about the boys' necks, standing back each time in pleased fashion viewing the result.)* There! Aren't they fine and soft? The little grandmother herself never made better. They'll keep the wind out on these cold winter nights.

PETER *(significantly):* Ay, and maybe the bullets.

ALEC *(quickly):* 'Twill take more than a layer of wool to keep out our bullets. You Sacks will need hides bound with iron when we start battering your city's walls.

PETER *(half rising and fixing ominous eyes on* ALEC, *the muffler falling unnoticed to the floor):* Then you're really going to march against the city?

ALEC *(removing the muffler and smiling provocatively as he lays it on the table):* Ah don't you wish you knew—and when—and how? 'Twould be a nice bit of gossip to run with to your frightened little king—unless you got one shot too many on the way.

MARTA *(anxiously):* Isn't the porridge good? It's flavored just as you used to like it.

ALEC *(looking at his mother silently, then slowly turning to his bowl):* It's better than ambrosia, mother.

PETER *(with an obvious effort at self control):* Ay, that it is.

ALEC: You dream about these pepper cake nights when you're out lying in the mud.

PETER: With nothing in your stomach but a moldy crust.

ALEC: And nothing in your heart but homesickness and fear.

PETER *(wonderingly):* Then you have felt it too? It's queer—our side and yours both feeling the same way. I wonder—

ALEC *(helping himself to another pepper cake):* You wonder what?

PETER: Just why we're all so keen on fighting, after all.

ALEC: You fellows ought to know. You started it.

PETER *(springing up furiously):* You lie! An innocent, defenseless people had their lands invaded.

ALEC *(shrugging):* So that's the story they pulled off—to make you fight. Oh, well, no matter—as long as it's started.

PETER *(angrily):* And now it's started, we'll fight if need be 'til our last drop of blood is drained.

ALEC: Never fear. The last drop will be drained.

MARTA: It's time we got the Book. *(Rises and puts aside her sewing.)* I'll find the place. I can tell it by the picture. *(She brings out a worn Bible and opens it.)* It's the one where the shepherds are all gathered about the Holy Child. There's a little young shepherd leaning up against an older one. We named them Alec and Peter.

*(The two boys continue to look angrily at each other during the first part of* MARTA'S *speech. Then, slowly relaxing,* ALEC *goes to his mother's side.)*

*(Continued on page 36)*


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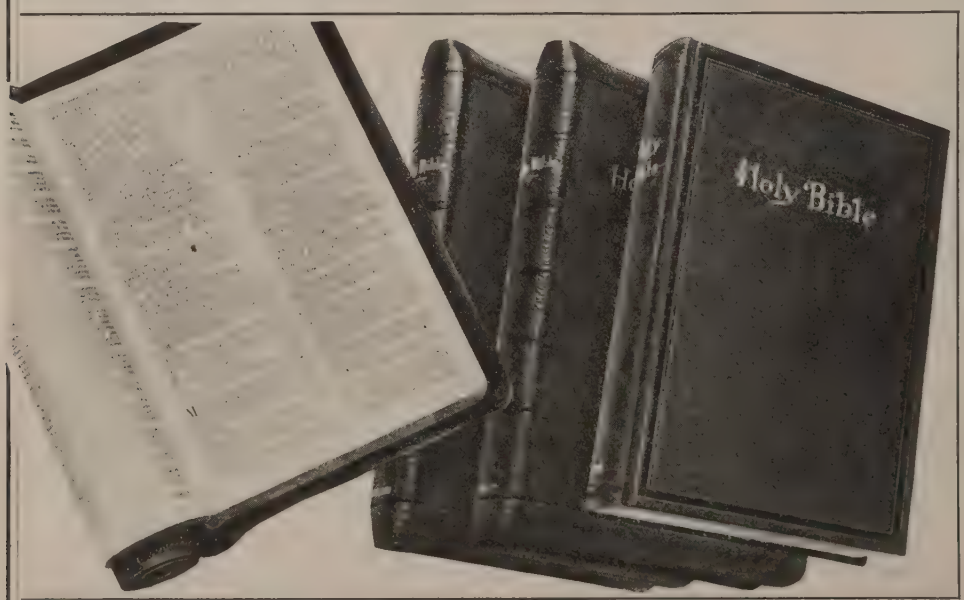


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# Current Film Estimates

**The National Film Estimate Service**

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen.* They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

***A—Intelligent Adults***
***Y—Youth*** (15-20 years)
***C—Children*** (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

**Air Mail** (Pat O'Brien, Ralph Bellamy) (Universal) Very interesting story of the life of mail plane pilots, mostly believable and told at high tension. One scene in which a comrade shoots a pilot to save his suffering after a crash is a ghastly reality. Good comic elements.
*For A:* ***Good*** *For Y:* Probably good
*For C:* Too exciting

**All-American, The** (Richard Arlen) (Universal) Good wholesome football picture, especially interesting because of real football stars shown in big game at climax. Plot concerns gridiron star who crashes when success turns his head. Entertaining mixture of drama, romance, and comedy.
*For A:* ***Very good*** *For Y:* ***Excellent***
*For C:* ***Excellent***

**Aren't We All?** (Gertrude Lawrence) (British Paramount) English society comedy, English cast, produced in England and in heavy British style. Sophisticated, dignified Lonsdale play about husband and wife, each straying a bit from conventional paths. Intelligent, moderate entertainment.
*For A:* Rather good *For Y:* Hardly
*For C:* No interest

**Big Broadcast, The** (Bing Crosby, Stuart Erwin) (Paramount) Hodge-podge with mere thread of plot, featuring Crosby and Erwin as actors, serving to bring on a group of radio "stars" to do their characteristic stuff in screen vaudeville. Bathroom scene cheap attempt at comedy rather than harmful.
*For A:* Mediocre *For Y:* Amusing
*For C:* Harmless

**Bill of Divorcement** (John Barrymore) (RKO) Realistic, forceful portrayal of shell-shocked English veteran, cured of inherited insanity, trying to take his place again in his home. Katharine Hepburn compelling as clear-thinking daughter making ultimate decisions for all concerned. Excellent production.
*For A:* ***Excellent*** *For Y:* ***Mature and good***
*For C:* Not for them

**Broadway to Cheyenne** (Rex Bell) (Monogram) Melodramatic thriller of little merit except lively action, about gangsters who operate first in New York, then in the West. Coincidence heavily overworked, plot none too plausible, and acting ordinary. Merely another pot-boiler.
*For A:* Elementary *For Y:* No *For C:* No

**Forbidden Company** (John Darrow) (Chesterfield) Wholesome, human, unpretentious, sincerely acted romance of rich boy and poor girl. Son's father opposes, but his mother wins out for his happiness. Moviedom's critics are amazed that "it is so good without a sexy situation in it."
*For A:* ***Good*** *For Y:* ***Very good*** *For C:* Fair

**Hearts of Humanity** (Jean Hersholt) (Majestic) Sentimental melodrama concerning East Side Jewish pawnbroker, his worthless son and adopted Irish orphan (Jackie Searl) who takes the blame for misdeeds of the son. Sad story with little to relieve it. A waste of Jean Hersholt.
*For A:* Hardly *For Y:* Perhaps *For C:* Sad

**Hell's Highway** (Richard Dix) (RKO) Grim prison drama showing horrible life—flogging, sweatbox, etc., in a convict labor camp. Meant as exposé of conditions supposed to exist. Action not always clear. Good singing by Negro convicts. Ribald setting.
*For A:* Hardly *For Y:* No *For C:* By no means

**Hot Saturday** (Nancy Carroll, Cary Grant) (Paramount) Cheap glorification of the gay life of scheming youth in small town. Virtuous heroine, misunderstood, finally driven by scandal to marry the young rake-hero who had always scorned marriage. Artificial story, many false notes, mediocre acting.
*For A:* Cheap *For Y:* Better not *For C:* No

**Kongo** (Walter Huston, Lupe Velez) (MGM) Outdoes original stage play in grim atmosphere, grewsome sufferings, and gross cruelty. An orgy of depraved human nature at its worst, running riot in African jungle heat. Fine cast used for exceedingly depressing entertainment.
*For A:* Depends on taste *For Y:* Certainly not
*For C:* No

**Life Begins** (Loretta Young, Eric Linden) (First National) Clinical but strong, well-acted picture laid inside great modern lying-in hospital. Some good comic relief but some in very bad taste. Poignant, grim, depressing scenes, but generally convincing, human, and interesting. Far better than vulgar publicity.
*For A:* Unusual *For Y:* Very doubtful
*For C:* Certainly not

**Madison Square Garden** (Wm. Collier Sr., Jack Oakie) (Paramount) Fast-moving, cleverly made, well acted, with humor and some human interest. Glorifies prizefighting and the so-called "sporting public," with terrible English, cheap slang, and wisecracks. Crudity, crookedness, and bad taste made glamorous.
*For A:* Depends on taste *For Y:* Doubtful
*For C:* No

**Monte Carlo Madness** (Sari Maritza) (UFA-First Division) Mythical kingdom romance, made abroad, with foreign actors trying to talk English. A queen incognito pursues and wins the stolid, hero-captain of her only warship. Scenically fine, well enough acted, but implausible and rather heavy in total effect.
*For A:* Perhaps *For Y:* No *For C:* No

**Night after Night** (George Raft, Constance Cummings) (Paramount) Elaborate picturization of speakeasy world in New York, lavish in money, booze, and women. Highly improbable romance supposed to elevate tough, low-born but ambitious hero-proprietor, and thus redeem the whole. Gay life shows up to good advantage.
*For A:* Hardly *For Y:* By no means *For C:* No

**Night Mayor, The** (Lee Tracy, Evalyn Knapp) (Columbia) Evident attempt to capitalize the Jimmy Walker situation, with both plot and acting utterly obvious. Happy-go-lucky combination of wine, women, song, and politics, topped off with happy ending for the Jimmy Walker hero. Elementary entertainment.
*For A:* Mediocre *For Y:* No *For C:* No

**Once in a Lifetime** (Aline McMahon, Jack Oakie) (Universal) Merry farce-comedy about three ham vaudevillians who crash Hollywood and end up in positions of high authority. Hilarious satire on movie people and methods, thoroughly funny throughout even when silly. Some excellent character work, especially by Aline McMahon.
*For A:* ***Amusing*** *For Y:* ***Very amusing***
*For C:* ***Probably good***

**Parisian Romance, A** (Lew Cody) (Allied) Light, humorous, sophisticated story of girl who gives up humble but devoted lover for gay Parisian rounder. Luxury and gaiety for a time. Then he nobly withdraws to permit heroine's marriage and a moral ending. Typical role for Cody.
*For A:* Perhaps *For Y:* No *For C:* No

**Payment Deferred** (Charles Laughton) (MGM) Masterful character-role by Laughton, fine supporting cast, in absorbing, grim, realistic study of London bank clerk, who commits sordid poison-murder for much needed money, with dire consequences to him and his devoted little family. Strong, relentless tragedy.
*For A:* ***Notable of kind*** *For Y:* Unsuitable
*For C:* No

**Phantom of Crestwood, The** (Ricardo Cortez, Karen Morley) (RKO) The radio murder-mystery-serial filmed, involving a double murder and its difficult solution. Mature, sordid situation. Good suspense, good cast, and more plausible story than most of the kind.
*For A:* Fairly good of kind *For Y:* Doubtful
*For C:* No

**Rain** (Joan Crawford, Walter Huston) (U. A.) Famous stage play now made into pretentious trash for purposes of mere sensation and cheap appeal. Concerned chiefly with flaying "reformers" and glorifying sexiness of heroine. Huston wasted on wooden role. Publicity more lurid than the film.
*For A:* Trash *For Y:* Pernicious *For C:* No

**Red Dust** (Jean Harlow, Clark Gable) (MGM) Cheap, crude sex stuff in tropic heat of rubber plantation. Hard-boiled, he-man hero scorns marriage but wins his women; first, the pretty, brazen, young vulgarian, then, the new foreman's charming young wife (Mary Astor) then, "moral ending" with hero "going noble."
*For A:* Mediocre *For Y:* Unwholesome *For C:* No

**Six Hours to Live** (Warner Baxter) (Fox) Excellent acting by fine cast, headed by Baxter's splendid performance. Strange but well-presented story of man resuscitated for just long enough to complete a great task before dying. Improbable but absorbing.
*For A:* ***Very good*** *For Y:* ***Good***
*For C:* Of little interest

**Smilin' Through** (Norma Shearer, Leslie Howard) (MGM) Famous stage play screened almost perfectly. Great emotional appeal and beauty of sentiment. Shearer's double role beautifully done. Heggie and March notably fine, but Leslie Howard is unforgettable in his dual characters.
*For A:* ***Excellent*** *For Y:* ***Excellent***
*For C:* Beyond them

**Strange Interlude** (Norma Shearer, Clark Gable) (MGM) Serious effort by producer and cast to screen famous drama which was simply too big for them. Impressive for the uncritical, or for those who never saw the original. Mechanized "asides" rather grotesque. Praiseworthy effort but disappointing.
*For A:* Only fair *For Y:* No *For C:* No

**Thirteen Women** (Myrna Loy, Ricardo Cortez) (RKO) Artificial, harrowing story about whole sorority except one, driven to death and suicide by fiendish classmate through astrology and mental suggestion. Highly sensational, morbidly thrilling, grewsome, and unrelieved. Terrible for children.
*For A:* Hardly *For Y:* Very doubtful
*For C:* By no means

**This Sporting Age** (Jack Holt) (Columbia) Roughneck heroics by Jack Holt as army captain and champion polo player. Evalyn Knapp, as his engagingly wilful daughter, steals acting honors by large margin. Story climaxed by cheap seduction and polo-game murder.
*For A:* Hardly *For Y:* Better not *For C:* No

**Trouble in Paradise** (Kay Francis, Herbert Marshall) (Paramount) Sophisticated action, suggestive dialog, lavish setting in Venice and Paris for exploits of attractive crook and two women who love him—his partner and one of his victims. Trite theme. One comedy scene notably fine.
*For A:* Depends on taste *For Y:* Very unwholesome
*For C:* No

**Wild Girl** (Joan Bennett, Charles Farrell) (Fox) Most colorful and absorbing Western, unusual for lively action, varied characters, real human interest, sane comedy, fine frontier atmosphere, and gorgeous setting among the Redwood forests. Excellent cast. Some scenes probably too strong for many children.
*For A:* ***Fine of kind*** *For Y:* ***Very good***
*For C:* Doubtful

**Washington Merry-Go-Round** (Lee Tracy) (Columbia) Finest picture of kind in many moons. Strong, intelligent, thought-provoking fiction exposing crooked politics and invisible government at Washington. Ably written and directed, intensely dramatic, and splendidly played by veteran stage actors.
*For A:* ***Excellent*** *For Y:* ***Excellent***
*For C:* ***Good but beyond them***


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# What's Happening in Religious Education

TUBERCULOSIS and troublous economic conditions are closely related although poverty by itself cannot cause tuberculosis. The importance of keeping facts about the prevention of tuberculosis vividly before the public is greater at the present time than at any single period of the past. Tuberculosis is caused by the tubercle bacillus but, when persons have germs of tuberculosis, lowered living conditions such as lack of food, improper housing conditions, and constant worry are likely to tip the balance against them. In addition to this educational work, which is conducted in practically every town of the United States by the 2,084 affiliated state and local tuberculosis associations, clinics must be maintained, preventoria conducted, nursing service continued, and various other phases of anti-tuberculosis work supported.

It is at this time of the year that the tuberculosis associations make their annual plea for support, and in securing that support demonstrate the power of the penny. The funds that maintain their work are obtained by the sale of brightly colored little stamps called Christmas seals, which cost only a penny each. They are easily identified by reason of the fact that each one bears the bright red double-barred cross that is the insignia of anti-tuberculosis work throughout the world.

THE Connecticut Council of Religious Education reports that annual conventions of county councils are centering their programs around the nation-wide interdenominational emphasis on "Increase." The conventions are registering the largest attendance that they have had in many years.

The Connecticut Summer School of Religious Education registered the largest number of students that has been recorded since it became a standard leadership school nine years ago.

An every community survey of the rural churches of Connecticut has just been completed and published. This survey clearly points to the over-churched condition of many of the rural towns of Connecticut. Steps are now being taken to build an interchurch cooperative program of religious education centering around the lines of joint teachers' and workers' conferences, cooperative vacation church schools, weekday religious education, and consolidated Sunday schools.

THE Michigan Council of Religious Education has evolved a plan for bringing together, for conference, leaders in general education and leaders in religious education. The idea of this plan resulted from a cordial, informal debate on the question, "Resolved: That the character education of the boys and girls of Lansing is being handled by the public school system better than by the system of church schools." To this debate (following a very pleasant supper), were invited all the ministers and Sunday school superintendents of Lansing, the superintendent of schools, the Board of Education, and all the school principals of Lansing and East Lansing. Some seventy-five assembled and a very profitable discussion developed. There was no judgment rendered. One interesting feature developed, that all who spoke upon the question seemed to be on both sides. The principal result from the effort was a closer sympathy and better understanding, and withal a mutual respect. It is needless to say that the advantages of the public school and the handicaps of the Sunday school were fully presented.

THE Minnesota Council of Religious Education held its Seventy-Fourth Annual Convention in two sections of the state—Brainerd, October 18 and 19, and Waseca, October 20 and 21. Both conventions were well attended and were supported enthusiastically by the people of the state.

THE Oklahoma Council of Christian Education has just completed a fall tour of forty-two, one-day county conventions. The day sessions were given to a discussion of the problems of the adult division. The evening programs were planned and rendered by the young people's division of each county. This joint program attracted unusual attention and the attendance and interest exceeded that of former years.

THE Pennsylvania State Sabbath School Association held its Seventieth Annual Convention in Lancaster, October 12-13-14. All but six of the sixty-seven counties were officially represented by delegates. Twelve hundred and twenty-two official delegates paid the registration fee in order to participate fully in all of the convention sessions. The outstanding features of the convention were the conference periods occupying the entire afternoon of all three days. These were directed by professional staff members and the best expert leadership that could be secured from all over America. The theme of the convention was in keeping with the present nation-wide interdenominational "Increase" emphasis—"Expanding Christian Experiences."

*Unified Staff*—The experiment with the unified staff in Pennsylvania, now one year old, is making some progress. A meeting of the staff was held in conjunction with the Seventieth Annual State Convention in Lancaster recently, in which work already begun was carefully reviewed and future work for the coming year outlined. A laboratory experiment in one of the counties of Pennsylvania is being very carefully supervised by one of the denominational members of the staff and a member of the State Association field staff. The result of this experiment in this county will determine in a large degree the aggressiveness with which similar enterprises are pushed in other counties.

*Young People's Regional Conferences*—A series of Young People's Regional Conferences to reach the strategic centers in Pennsylvania is now under way. Members of the State Association professional field staff, augmented by teachers from outside, will visit centers in the east and west of the state to discuss with leaders of young people and with young people themselves outstanding problems and projects.

MR. T. A. TRIPP has resigned his position as General Secretary of the Illinois Council of Religious Education to be effective December 1. His purpose in resigning is to enter upon graduate study at Yale University at the beginning of the spring term.

THE West Virginia Council of Religious Education is working with county councils in building their programs in connection with the "Increase" campaign.

One of the most interesting developments is in the Chester Weekday School of Religious Education which has been developed by the cooperation of several well-trained ministers. They have made an arrangement with the high school authorities to conduct classes three hours per week in religious education in three of the elementary classes, using Miss Carrier's book *The Kingdom of Love*. For the present year the work is continued in the grades and extended into two of the junior high school classes with the use of Miss Carrier's book *Building a Christian Character*. Under the same influences there had been held in Newell a four weeks' cooperative vacation church school, the effect of which was recognized throughout the entire community.

THE OFFICIAL REPORT of the Eleventh World's Sunday School Convention will be issued about January 1 under the caption of the Convention theme, "O Christo Vivo" (The Living Christ). For the first time in its history, the World's Sunday School Association is publishing this official Convention report in two languages, Portuguese and English. The Portuguese edition will be circulated primarily in Brazil and in the Spanish speaking portions of South America, as Spanish and Portuguese are understood by both Spanish and Portuguese speaking people. The English edition will be circulated in other parts of the world.

THE Virginia Council of Religious Education has undertaken to promote throughout the state the nation-wide interdenominational emphasis on "Increase." Many conferences have been held and many others will be held in the interest of planning for this "Increase" emphasis in the several counties. The discussion in these county conferences has been centered around: Increase in Favorable Sentiment; Increase in Attendance; Increase in Working Capacity; Increase in Spiritual Life. It is regrettable that so little can be done because of the few workers, but there has been unusual interest in this "Increase" emphasis all over the state. The outlook is encouraging.

THE Vermont Council of Religious Education reports a larger registration at its convention than last year. The Council reports that church school attendance is larger than in any time during the past five years and that willingness to serve as officers and teachers is noticeably more wholehearted than formerly.

MISS WINNIFRED THOMAS, until recently principal of the Deaconness Training School of the United Church of Canada, has been appointed secretary of the Board of the Women's Missionary Society of that church. She began her new work on September 1. Miss Thomas was formerly Girls' Work Secretary of the National Board of the Y. W. C. A. and later of the Methodist Church of Canada. In these positions she served also as secretary of the National Girls' Work Board and as such had an important place in the development of the Canadian Girls in Training program which is meaning so much to the lives of teen-age girls in the Protestant churches of Canada.

ARTIAL reports of vacation Bible school activities in Palestine and Syria show ery large increase in the number of ools, in the number of teachers, in the ber of pupils, and in number of fields red. A training school for leaders was in Jerusalem in July, attended by sixty ug men and women. Three schools were ducted by the Greek Orthodox Church Bethlehem, Nazareth, and Jerusalem. Church of Armenia had schools with children in Beyrouth and in Aleppo, and in Jerusalem. Three schools were con- ed for Jewish children. In Jaffa and in ron fourteen Moslem and three Christian hers taught 340 children, nearly all lem. In far northeastern Syria a young logical student held very brief three-day ools among the Kurds in order to in- uce the idea to these Moslem people, one school among the Syria-Catholics. s development of the work was possible, in spite of greatly reduced grants from America, because of the large degree of self-support attained in this work. The vacation Bible school movement is sponsored by the Bible Land's Sunday School Union, with Canon C. T. Bridgeman of Jerusalem and Rev. S. N. Alter of Hama as directors.

MR. D. R. POOLE, formerly Secretary of the National Boys' Work Board and later General Secretary of the Religious Education Council of Canada, is at present engaged in the life insurance business in Toronto.

MR. JAMES M. FINLAY, until recently the secretary of the National Boys' Work Board of the Religious Education Council of Canada, has become pastor of the Robinson Memorial United Church, London, Ontario.

A NEW MUSIC SERVICE that will aid churches has been provided by the National Recreation Association. Urging all community groups to use to their utmost music's vital help in sustaining courage and creating new life values, the Association will be glad to hear from churches that wish to expand or strengthen their musical programs. A. D. Zanzig, Director of Music for the Association and author of the recent volume *Music in American Life*, will head this service, which is without charge. Questions on problems of music, both as a part of the worship and of the social program of the church, will receive his personal attention.

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## Peace I Give Unto You

*(Continued from page 32)*

ALEC *(looking over her shoulder):* And there's a little lamb somewhere down in a corner. See, there he is.

PETER *(joining* MARTA *and* ALEC*):* And a smudge on the angel's face where I handled it one day with dirty fingers. It was the day before Alec got lost in the forest. I remember because I wondered if it was the angel taking vengeance on me and taking away my little—my little brother.

ALEC *(soberly):* I thought you were an angel when I saw you coming. *(He goes back to his chair.)* Do you remember the day we went hunting for the goats and climbed the hill beyond the old stone bridge?

PETER *(his eyes kindling at the memory):* And the storm came up. Sure I remember. The snow came like a bunch of fiends let loose. I've never seen the like. It's queer I didn't petrify with fear.

ALEC: If you were afraid you didn't show it. It's a wonder you didn't freeze to death using your coat to keep me warm. That was the second time you saved my life.

PETER *(returning to his chair):* Oh, that was nothing!

ALEC: From that day on you were my boyhood hero. You always looked so big and strong to me those days.

*(The two brothers exchange a long look before* PETER *sits down.)*

PETER: Those—days—

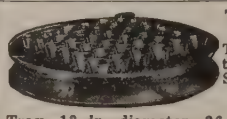
MARTA *(pressing the book into* JOSEPH'S *hands and making him sit down near the light of a candle):* Read, father. It's open to the Night of Dedication chapter.

JOSEPH *(hesitating):* I—I'm not sure—Why, how your hands are trembling!

MARTA: Nonsense! It—it's the flickering of the candles. Read it, father, same as we've always done.

JOSEPH *(reading laboriously):* "And there were in the same country—" Is that the place? (MARTA *nods serenely and sits down again to her sewing.* ALEC *munches a pepper cake, while* PETER *absent-mindedly crumbles his beside his plate.)*— "shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid."

MARTA: And no wonder, poor things. They didn't know then that the Lord likes best to pay visits to humble places.



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JOSEPH: "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."

MARTA: Now this is the part we all say together.

*(She starts repeating with* JOSEPH *as he reads, then* ALEC *chimes in, finally* PETER.*)*

JOSEPH: "For unto you is born this day in the city of David a savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

MARTA: Which maybe meant nothing more nor less than a poor peasant's cottage.

JOSEPH: "And suddenly—" *(He pauses, then springs up.)* Hark! What was that?

*(There is a sound of footsteps outside, and a loud beating on the door.)*

JOSEPH *(rising and standing against the door):* Who—who's there?

*(*ALEC *and* PETER *both rise and stand looking with horrified eyes toward the door.)*

SOLDIER *(speaking in a loud voice outside):* Don't be afraid. We aren't going to harm you, and we don't want to come in. Only you've got a Sack there hidden, and we know it. One of our scouts saw him enter your house not an hour ago. He got a glimpse of his officer's uniform, plain as day. You give him up right off, and we won't make any trouble. But we aren't letting any Sacks leave this place alive tonight. Understand?

JOSEPH *(faltering):* Yes—yes. I understand.

MARTA *(in a terrified whisper):* He wants —Peter. He wants—my Peter.

*(*PETER *stands as if turned to stone. He lifts one hand slowly to his forehead, then drops it heavily.)*

PETER: Tell him—I'll come.

SOLDIER: There's no use resisting. We've got soldiers planted in the woods, so you can't possibly get away without our seeing. I'm going there now and wait. If he's not out of the house in ten minutes, there will be no house. Understand?

JOSEPH: I—understand.

*(He turns and faces the rest, misery in his eyes. There is a long silence. Suddenly* ALEC *walks across the room and faces his brother.)*

ALEC *(in a low, commanding voice):* Take off your cape.

PETER: I—I—What did you say?

ALEC: Take off your cape.

PETER: They're going to kill me. I—I'm not ready to die.

ALEC: Take off your cape!

*(Hardly conscious of what he is doing,* PETER *takes off his cape, disclosing his simple soldier's uniform beneath.* ALEC *puts the cape on over his own uniform, removing his sword and placing it on the table.)*

PETER *(dazedly):* What are you doing?

ALEC: No matter. Now—give me your hat and sword. Quick! We've no time to waste. *(As* PETER *is too dazed to obey, he takes them off for him and puts them on himself.)*

PETER *(springing forward):* No—no! In heaven's name, not—*that!*

ALEC: Quiet! They'll hear.

*(For a moment they struggle together;* then ALEC *succeeds in pinning* PETER'S *hands behind him.)*

JOSEPH *(attempting to intervene):* What—I can't let you—

ALEC *(sternly):* Be quiet! Do you want that fellow back again!

*(Gently but firmly he presses* PETER *back into the chair by the table.)*

PETER *(still struggling):* Alec—You mustn't —*(Suddenly his head slumps forward on his arms.)*

ALEC *(bending over him and speaking in a*

*(Continued on page 40)*

# NEW BOOKS

*The Editors of the* JOURNAL *endeavor to review all books received which are definitely in the field of the philosophy or method of Christian education. Other books which are thought to be of outstanding value to church school leaders are also reviewed, as space permits. Because of lack of space it is possible only to list many books, but the fact that a book is listed without review does not necessarily imply lack of value in the field in which it deals.*

**Is God a Person?** By Edgar Sheffield ghtman. New York, Association Press, 32. 87 p. Price $1.25.

A concise and convincing affirmative an-er to the question raised in the title. "The ace of Personalism in Modern Philos-ny," "The Meaning of a Personal God in odern Life," and "The Place of Christ in Interpretation of a Personal God" are three chapter headings. The argument addressed to the modern mind and would helpful to those who are disturbed by the ims of humanism or materialism. The atment leads to such conclusions as these: is only in the growing purposes of the ing God that humanity can find a central us and an ideal that never fails." "If re is any better way of thinking and of ing than the way of loyalty to a personal od, it cannot be said that humanity has t discovered or appropriated it."

—H. C. M.

**Character in Human Relations.** By ugh Hartshorne. New York, Charles ribner's Sons, 1932. 367 p. Price $2.50. "This volume sets forth a point of view th regard to the nature of character and fers an appraisal of the means by which ucators have tried to cultivate it in youth," cording to the author's statement in the eface.

The book is divided into four parts, as llows: Part I, "The Present Situation"; art II, "Theories of Character"; Part III, Character as Effective Functioning"; Part V, "Method and Organization."

In Part I major attention is given to a ief evaluation of each of several methods character education now in use, includ-g discipline, ordeal and vigil, ceremony, e story, law, exhortation, play, counseling nd mental hygiene, propaganda, discus-on, practice, and participation; and second, an evaluation of certain "prevailing modes organization" for character education, the ork of independent societies, "proposals r school use," "state and city schemes," nd "play and work as community func-ons." In the chapter on independent so-eties the author deals with the imaginative amework, the oath, the code, and other ements in the programs of such agencies the Boy Scouts. In proposals for school e there are descriptions and evaluations the Junior Red Cross, The Knighthood of outh, and other plans. In state and city stems the Utah Plan, the Nebraska Plan, nd three city plans are considered. The lans of the church are purposely not in-uded.

Part II gives attention to such theories of haracter as the following: trait theories, abit theories, pattern theories, factor theo-es, and self-theories.

In Part III Dr. Hartshorne sets forth his wn point of view regarding character. It difficult to express here in a few words hat the author takes many pages to de-cribe, but a quotation from the conclusion his eighteenth chapter may serve as a mmary of his point of view. "Character us is the art of living. It is won through rticipation in social and cosmic function-g, through the performance of daily ac-vities in the light of their meaning for e largest or most inclusive reality of which ne can conceive. The man of character is ne who functions well as a human being, ho follows in his own contacts with others e divine strategy he has discovered at ork in the world, providing for others the onditions through which they may them-selves achieve selfhood, forgetting himself in this adventure into the creative life of the universe in which he finds himself always and everywhere at home."

In Part IV there is a consideration of how education may be organized for character development. The central point is that education must be a part of life and must involve opportunities to function in real life activities.

The whole book is very stimulating. Some parts of it are not easy to read, and yet it is likely that those parts are most worth re-reading. Those who are concerned about the place of religion may miss certain common terms, but if they clearly understand the author's discussion of worship, they will recognize the very vital place he gives to religion.

—F. L. K.

**The Pastoral Ministry.** By Hampton Adams. Nashville, Tenn., Cokesbury Press, 1932. 173 p. Price $1.00.

Advice to young ministers, by one of their number whose ten years of fruitful experience in one pastorate give a very practical and common sense turn to the treatment. Especially valuable are the suggestions regarding the pastor's relation to young people and the educational program of his church.

—H. C. M.

**Practical Church School Music.** By Reginald L. McAll. New York, The Abingdon Press, 1932. 237 p. Price $2.00.

The sub-title of this book is "Methods and Training for Successful Piano, Vocal, and Platform Leadership." This sub-title gives us a rather clear indication of the nature of the book. The author deals with some fairly technical matters in teaching singing and piano playing.

The person interested in music of the church school will be helped at numerous points, although he may be disappointed to find so little attention given to the place of music in religious education.

—F. L. K.

**The Prophets and the Problems of Life.** By Sidney A. Weston. Boston, The Pilgrim Press, 1932. 208 p. Price: paper, $.35; cloth, $.65.

All the countries of the world are in the depths of an economic depression, as to the causes and remedies of which there is no general agreement. This situation has brought social and economic questions to the front, and young people are showing an interest in them as never before. They are asking about the causes of suffering and poverty in the world; and they want to help eliminate these evils, and build a better social order.

*The Prophets and the Problems of Life* is an attempt to give young people a guide to a study of these and other disturbing questions. It is a course of eleven studies based on the great teachings of Amos, Hosea, Isaiah, Micah, Jeremiah, and the Book of Jonah which have a vital message for our modern world, as follows:

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7. What Have I a Right to Expect of God?
8. Why Are People Poor?
9. The Heart of Religion.
10. The Fate of a Reformer.
11. Shall I Be a Jonah?

The author has taught this course in many types of young people's groups and most of the problems and illustrations are actual experiences of members of those groups. It is, therefore, practical and close to life.

—H. S. M.

**The Lost Bible.** By Minor C. Miller. Strasburg, Virginia, Shenandoah Publishing House, Inc., 1932. 196 p. Price $1.50.

In this book the author is thinking primarily of the message of the Bible rather than of the Bible as a book. In chapters I to VII he gives in brief form something of the history of the place of the Bible in the world and in education. In chapter VIII he points out the lack of knowledge of the Bible in the twentieth century, and gives us figures to support his statements. In chapter IX he points out the dangers that will follow the loss of a knowledge of the Bible on the part of people of the world, and in chapter X he presents a challenge to Protestantism.

The book is written in an interesting style and has numerous interesting quotations. No doubt it will aid its readers to feel the importance of keeping the Bible in a central position in education.

—F. L. K.

**Building a Girl's Personality.** By Ruth Shonle Cavan and Jordan True Cavan. New York, The Abingdon Press, 1932. 175 p. Price $1.50.

This is a psychological study of later adolescence treated in a simple and popular fashion. The book treats of the girl's development and the situations in which she is apt to find herself. It offers suggestions for reaching the best personal control and deals with the place of religion in her life.

**Song Friends for Younger Children.** Edited and Annotated by Clara Beers Blashfield. Rock Island, Illinois, The Vaile Company, 1931. Folios 1 to 14. Price: bound in paper imitation leather, green or blue, boxed, $2.50; flexible green texide, boxed, $3.75; DeLuxe, brown one-piece solid leather, boxed, $7.25.

This is a loose-leaf collection of songs selected from many sources for use with children. Each song is printed on a separate sheet, and includes on the page suggestions for teaching it. As additional songs are secured they may be added to the collection in the book by inserting them in the loose-leaf binder.

**Mysticism East and West.** A Comparative Analysis of the Nature of Mysticism. By Rudolf Otto. Translated by Bertha L. Bracey and Richenda C. Payne. New York, The Macmillan Company, 1932. 262 p. Price $3.50.

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## Jesus, Leader of Men

*(Continued from page 8)*

words leave with us the impression of the spontaneous, extemporaneous, and inspired speech of the intense prophetic personality.

The popular appeal of Jesus' religious message goes back to the simplicity of his own social origin. He came from the rank and file of the plain devout people, and to the very end he remains one of them. In Jesus the masses found those simple and elemental qualities, the very human stuff of which their own life was made. He shared their feelings, thought their thoughts, and spoke their own rough dialect. His analogies, parables, and figures were full of matters of their own daily life, fresh extracts from the familiar fields of their own experience. In the message of Jesus the masses seem to have found the heart of religion—a valid thing that sustains and supports, that stills fear, that imparts hope and courage, that nourishes love and devotion. He spoke in terms of simple satisfactions that plain people crave—things that the professional and academic mind often forgets as it conducts its researches in the field of religion.

For the multitudes Jesus spoke "as one having authority, not as their scribes." (Matthew 7, 29.) At the heart of his message they found a fervent faith in possession of one in whom religion was marked by simplicity and sincerity —a thing that plain people are quick to sense and to which they are equally prompt and genuine in their response. Jesus was not a professional religionist. He was a layman with the layman's approach and feelings in religious matters. Constant association with things religious had not dulled his sense for the holy. In the teaching of Jesus the imaginative and instinctive elements are high—elements that are strongest in the masses unschooled in the technical and academic side of religion. There were no rationalistic reflections and reservations that chilled and inhibited the free flow of his religious life. His message was not the result of theoretical and abstract thinking. On the contrary, his message was born of a deep personal experience of the meaning of God in human life. Instead of hair-splitting definitions and involved speculations the people found in Jesus a swift and sure sense for the things that matter most in the sight of God and in the lives of men.

Jesus preached to the people as he met them, and they listened as they met him, by chance, not by schedule and appointment—on the mountainside, in the country, at the seashore, in the village streets and market-places, in private houses, synagogues, and temples. Always he met them with the most convincing factors in social contacts: simplicity, sincerity, and genuineness—things that strike a kindred cord in humble hearts.

## What Is an Experience Curriculum?

*(Continued from page 9)*

kind of curriculum was especially obvious in the "applications" of it. The so-called applications did not consist in the then-and-there practice of religion by the pupil; they were, rather, ideas of practice that might possibly be made by somebody sometime. Many a teacher became convinced that the crucial problem is how to enable pupils to be actively religious here and now—to grow in religion itself, not merely in ideas about it. A large proportion of our teachers resorted to story-telling as their favorite method. A clear gain, but why? What gives to story telling its vitality? Clearly the fact that it causes the tensions and movements of experience itself to take place in the mind of the listener. The listener to a good story well told enters imaginatively into the very business of living. But if imaginative participation in experience can influence conduct and character, how much more influence would actual experience itself have!

Thus, at last, we arrive at the third notion of curriculum: namely, that primarily it is not made up of either words or ideas about experience, but of experience itself—the pupil's own experience. Words will be there and ideas will be there, because we require them in order to master experience; but the thing that is to be mastered —that is, the curriculum—is the experience. For the junior boy mentioned in an earlier paragraph, his struggle with wrong-doing (which was partly just forgetting) was curriculum material. For the adolescent girls who wanted to hate the Germans, curriculum material was found precisely in this, their own situation. We are now to think of the backbone of the whole curriculum as pupil experience of this and other kinds that is to be re-worked and re-directed by pupils themselves with the help of teachers. "The help of teachers" brings in, as one force, the long experience of the race. The Bible will not be crowded out; rather, it will be *used*, not merely memorized.

You cannot put experience into books! Therefore, the experience curriculum must not be identified with printed matter of any sort. We learn to drive a motor car only by driving one; there is no other way. Nevertheless, road signs, maps, books of instructions, magazines for motorists et cetera, are indispensable. The curriculum committee of the future will not tell you what to say next Sunday

even what topic to use; but it will tell you important ngs about your road. You will be helped to find the owing-points in the experience of your pupils. You l receive lists of actual problems of children and of ith, analyses of the forces that are at work in and upon young, specimens of good teaching, material of many ds from which you may select according to your need each juncture. In fact, the teacher and the pupil will provided with far richer resources than ever before.

## The County Youth Council

*(Continued from page 23)*

ovement of young people's work in the local church, there is need for the cultivation of a far-reaching inter-nominational consciousness. In other words, there is ed for someone to create a community consciousness for ligion. One county, for example, held an Easter sunrise rvice that drew an attendance of 32,000 people. The agination of a city was captured. The results were gnificant. Such activities as Easter sunrise services, ves-r services, county picnics, drama tournaments, athletic ets and leagues have value and should be included in county program as far as possible.

*4. Common emphases.* Last year the Christian youth encies of the nation joined in promoting a special study the liquor problem. Over two thousand conferences young people were held to deal with this matter. Ad-esses, discussion groups, open forums, and the circula-on of literature were featured in these. County youth uncils were active in this campaign. The worth of ch an approach is obvious. A similar piece of work is ing done this year with respect to the economic prob-m. Worship, Bible reading, church attendance, and vangelism are other areas which offer opportunity for united approach. Since the forces of indifference and il with which a Christian youth program deals make a nited impact, it is necessary that the youth forces work gether for such ends as these.

In connection with a comprehensive list such as this, word of caution needs to be offered to county leaders ith respect to the number of items in a year's program. ome county councils make the mistake of attempting too any things with the result that no enterprise is a sig-ificant success. Counties should attempt only those en-rprises which they can administer and promote success-lly.

Readers who are interested in following further this nd related phases of interdenominational work among oung people should consult the CHRISTIAN QUEST pam-hlet, *Youth in Cooperation*, published by the Interna-onal Council of Religious Education, price twenty-five nts, and a pamphlet by the writer entitled *Working with ther Young People*, published by the Methodist Book oncern, price fifteen cents.

## Christmas Dramatic Materials

THE following Christmas dramatic services are available from the International Council of Religious Education at the price stated, *sh with order.*

"Come to the Manger," a Christmas pageant, by Elisabeth Edland. Published in the November, 1932, issue of the *Journal.*) Price 20 nts each.

"O Come, Let Us Adore Him," a Christmas service of worship for l ages, by Edna M. Baxter. (Reprinted from the December, 1929, sue of the *Journal.*) Price 10 cents each.

A graded list of Christmas plays appeared in the October, 1931, sue of the *Journal.* Copies of this issue are available at 20 cents ch.


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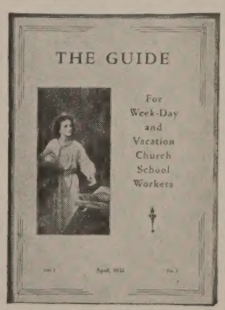


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## Peace I Give Unto You

*(Continued from page 36)*

*commanding voice):* Listen! *(Choosing his words slowly and carefully.)* I don't mind going—not this way. It's easier for me than you. I've not so much to leave. And I've been face to face with death before. I may be nearer ready. Besides, I've got a notion—I'd rather give myself for love than hate—tonight. It—it's more the stuff that holy nights like this are made for. And somehow—all at once—there's nothing else that seems to matter. *(He starts toward the door. All at once he flings back his head, something like the triumph of adventure in his eyes.)* It will be a little glorious, I think! Just one brief flash—And heaven is just above a peasant's roof. *(He turns suddenly to* MARTA.*)* I'd like my comforter—

MARTA *(her voice breaking as she winds it around his neck):* My darling—it will keep you nice and warm.

*(He stoops and kisses her.)*

ALEC *(gently):* Hatred or—love. You're right, little mother. The ages shall tell which is stronger. Yet—the Truth of ages was once revealed in a single holy night.

MARTA *(brokenly, yet with a strange exaltation):* My Alec—My boys—

*(*PETER *lifts a haggard face and, as if suddenly conscious of what he is doing, springs to his feet.)*

PETER *(flinging himself across the room toward* ALEC*):* No—no! What am I thinking of! Quick, Alec! Quick! Give me back my cape. Do you think I'd let you—die—for me, when I would gladly give my life for you! I've always loved you better than myself.

ALEC *(looking into his brother's eyes with deep emotion):* We've loved each other.

PETER: What fools we were to think we could be enemies!

ALEC *(in sudden passion):* What fools men are to fight!

*(There is a step outside the door. The brothers spring to attention.)*

JOSEPH *(hoarsely):* He's coming back. May God—have mercy on us!

*(There is a knock at the door.)*

ALEC *(in a low, commanding voice):* Quick! Let me go!

PETER: No, no! I can't.

MARTA *(moving toward the door):* I'll go and let him in. He may be cold.

JOSEPH: Mother—you're mad!

*(She quietly takes a candle in her hand and goes and opens the door, holding the candle high.)*

MARTA: There, there, come in! I don't know who you are—but may the peace of God and his Holy Night be with you.

*(The* SOLDIER *enters awkwardly. He wears a uniform like the one* ALEC *wore at first. It is worn and bedraggled.)*

MARTA: My sakes, you're nothing but a boy! And all your clothes are soaked! Come over by the fire and get warm.

PETER *(warningly, his hand closing over the sword):* Mother—keep out of this! This is a job for men—men alone—to settle.

SOLDIER *(earnestly):* Don't—don't look at me like that! I haven't come to kill you. We found we couldn't—not tonight. We'd forgotten what day it was. We've been talking about it outside—it made us think, seeing your candle in the window. There are candles—somewhere over there—for us. And all at once it made this war seem pretty small. *(Turning helplessly to* MARTA*, who alone seems to catch the meaning of his words.)* You—you understand?

MARTA: Of course! How many are there of you out there in the cold?

SOLDIER: Only a handful. About half a dozen. We'll go away. I promise—we'll not bother you again. *(With sudden passion.)* Men must be fools to think they ought to fight on Christmas Eve!

PETER *(suddenly relaxing his tension):* Men must be fools to think they ought to fight—at all!

ALEC *(passionately):* Then why—in God's name—don't we stop it!

*(All three stand looking at each other in silence, the vision stirring a strange excitement in each one.)*

SOLDIER *(suddenly clasping* PETER'S *hand):* 'Twill be the biggest war we ever fought—

MARTA *(laying a gentle hand on the* SOLDIER'S *arm):* Go out and bring them in. We'll have Dedication Night together. There's lots of porridge and black bread and Christmas goodies—just as if you were at home.

SOLDIER *(eagerly):* Are—are there pepper cakes?

MARTA *(bustling about happily):* Enough to fill a basket. Now run along.

SOLDIER *(still unbelieving):* You really mean it?

MARTA: Of course. You think they will not understand? Then tell them—tell them a mother's waiting for them, and it's Christmas Eve.

*(The* SOLDIER *gives her a wondering, almost worshipful look.)*

SOLDIER: We'll be right back. *(He goes out.)*

MARTA: Put a fresh log on the fire, Peter. They'll be cold and wet. And Alec—tak off that sword. You'll not be needing i tonight, thank God. And father! Whil he's gone, why don't you finish up ou chapter?

*(*PETER *puts a fresh log on the fire.* ALE *removes the cape and sword.* JOSEPH *fum bles for the place in the Book which h still holds in his hand.)*

JOSEPH *(his voice rising strong and tri umphant):* "And—and suddenly there was with the angel a multitude of the heavenly host praising God, and saying Glory to God in the highest, and on earth peace—and on earth—*peace*—"

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